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JOURNAL AND ESSAYS

ON

RELIGIOUS SUBJECTS.

BY

JAMES BELLANGEE.



BORDENTOWN, N. J.

PUBLISHED BY AARON BELLANGEE.

1854.

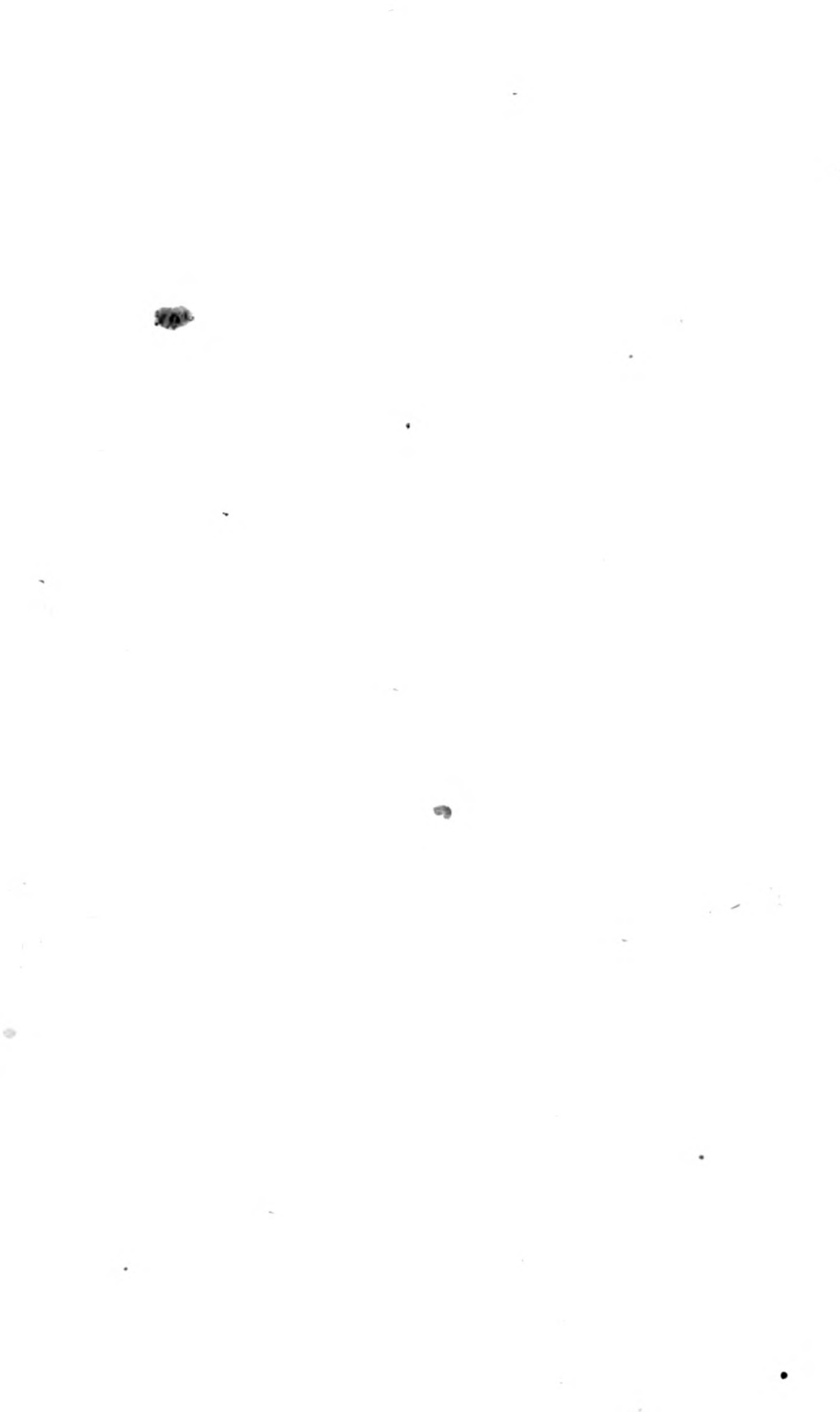


P R E F A C E .

JAMES BELLANGEE, son of Thomas and Mary Bellangee, was born at Little Egg Harbor, Burlington county, New Jersey, on the 20th day of the Eighth month, 1788, of very exemplary parents, who endeavored to train up their children in the way they should go, and whose precepts and example have remained as a seal on their minds. In the year 1818, James removed with his family to Ohio, and became a member of Plainfield Monthly Meeting, and, after a time, was recommended by them as a Minister. After remaining in Ohio about twenty years, he removed to Illinois, near Ipava, Fulton county, where he resided during the remainder of his life. His death took place on the 8th day of the Eleventh month, 1853. A little more than a year before that time I was at his house on a visit, and looking over some of his writings; he said I might take them home with me, and publish them, if I thought it would be right. Since his decease it appeared to me to be right for me to do so on my own responsibility.

AARON BELLANGEE.

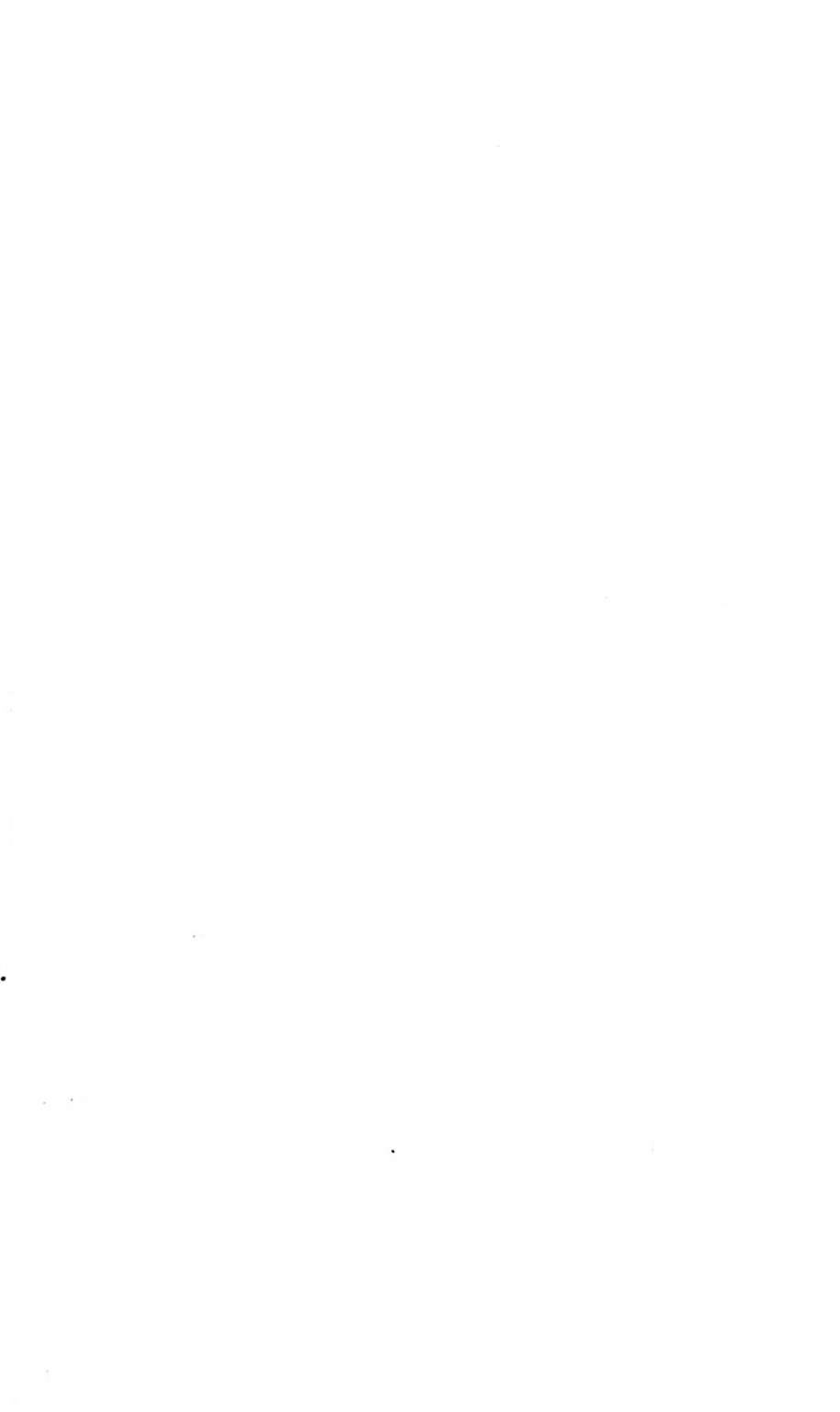
Fourth month, 1854.



ERRATA.

Page. Line.

- 10 15th from top, for *Fussell*, read "Fosset"
- 21 5th from bottom, for *or* read "our"
- 27 5th from top, for *the* read "thy"
- 43 14th from bottom for *against*, read "among"
- 51 11th from bottom for *Rochester*, read "Recklesstown"
- 63 11th from top for *on earth*, read "on the earth"
- 64 11th from top for *fashion*, read "passion"
- 73 10th from top for *fashion*, read "passion"
- 75 8th from bottom for *Harwoods*, read "Harneds"
- 76 14th from bottom for *Brown Brook*, read "Bown Brook"
- 76 10th from bottom for *Moorestown*, read "Morristown"
- 91 9th from bottom, for *concern to me*, read "concern to speak to me"
- 94 8th from bottom, for *all the natural may be*, read "all of the natural man may be"
- 118 2nd from bottom, for *and one after*, read "and another after"
- 124 10th from top, for *investigation by our reason*, read "manifestation of his spirit upon our minds"
- 125 6th from top, for *my own reason*, read "my enlightened reason"
- 133 14th from bottom, for *is*, read "was"
- 133 6th from bottom, for *not*, read "only"
- 155 10th from bottom, for *words* read "works"
- 158 7th from bottom, for *unfaithful*, read "unfruitful"
- 159 3rd from bottom, for *making high*, read "making a high"
- 161 13th from bottom, for *As it written*, read "As it is written"
- 165 15th from bottom, for *be*, read "enable us to go unto them in that perfect love"
- 201 9th from bottom, for *of God the Father*, read "by God the Father"
- 219 bottom line, for *fifty four hundred*, read "four hundred and fifty"
- 220 4th from bottom, after *showest thou*, read "that we may see and believe"
- 231 7th from top, for *the universe*, read "every blessing"
- 255 10th from bottom, for *four*, read "twelve"
- 259 14th from bottom, for *prepare*, read "leave"
- 281 13th from bottom, for *he was*, read "they were"
- 281 12th from bottom, for *is*, read "are"
- 317 12th from bottom, for *ministers*, read "instruments"



SOME ACCOUNT
OF THE
LIFE OF JAMES BELLANGEE,

(SON OF THOMAS AND MARY BELLANGEE,)

Who was born in Burlington County, New Jersey, the 20th day of the 8th Month, 1788.

To commemorate the virtues and self-sacrifices of the deceased, so that the living may be encouraged by his example to persevere in the path of obedience, is the object of these memoirs.

It is not claimed for him that he was free from human weaknesses, for he had these to contend with as well as others; but by devotedness to what he believed to be his Maker's will, he came to realize a degree of happiness and joy unknown to those less careful in conduct and conversation. In 1818 he removed with his family to the eastern part of Ohio, and resided there twenty years. It was there that his religious feelings became awakened to greater faithfulness to the impressions of Divine Truth on the mind. He had been carefully trained up by his parents, and his youthful days had been moral. But that was not enough. It did not satisfy the craving desires of his soul. It did not produce that union between him and his Maker that he longed for, to obtain which was so great an object with him that he became willing to sacrifice his own will, and become whatever appeared to be right in the Divine sight. His first appearance in the ministry was with much fear and trembling, for his natural feelings shrunk from it; but he firmly believed it to be a duty required of him, and he endeavoured to fulfil it. So ardent were his desires to pursue the acceptable course in his Master's sight, that his whole thoughts seemed bent on that one thing.

His labours in the ministry brought peace to his own mind, and were very acceptable to his hearers. He was recommended as a minister by Plainfield Monthly Meeting, about the year 1829.

He did not confine his labours of love to his own society, but considered the whole world as one family, with one Father, and wanted all persuaded to come to Him. He travelled extensively, in order to promote the Gospel, both among his own society as well as others. His great object appeared to be to persuade the people to come unto Christ, the wisdom and power of God, who dwelleth in the hearts of the children of men, to teach them all things necessary for them to know, and that "God is love, and those that dwell in him dwell in love." "Come unto Me, all ye ends of the earth, and be ye saved;" come as a child in distress comes to a tender father who pities his children. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

He took an interest in all subjects for relieving the condition of the distressed, both mentally and physically; often lamented the spirit of tyranny that makes one brother wish to rule over another. But his daily life and conversation was even more impressive than his public ministry, for it showed that the principle he advised others to act on was powerful enough to control his own life; and his neighbours, without regard to sects, gave him their confidence, respect and love, in an eminent degree; for his *life* among them was such as to call it forth. Signed by twenty-five friends and others of Ohio. In 1838 he removed with his family to Fulton county, Illinois, where he resided during the remainder of his life.

The following was received from there, signed by a number of friends and others:

“The subject of these remarks was one whose meekness of spirit considered it unnecessary to eulogize a created being, believing that obedience to the Divine requiring brings its own reward; but the memory of a good man lives in the hearts of his neighbours and friends; and such testimonies from them, added to the influence his example and admonitions have had with them, can now have no other effect than to hand down to posterity other evidence that the upright and pure in heart remain to be witnesses for the living God.

“The country was newly settled, and a large number of the seekers for new homes were either Friends or their descendants; and, feeling the need of assembling themselves for Divine worship, at first met at a Friend’s house, where James was to them as a true shepherd, leading them to the green pastures and living waters. Thus encouraged, a small meeting-house was soon put up there; and until a short time before his death he diligently attended, and seldom met without handing forth to them, from the storehouse of his bountiful Father such nourishment as they required.

“His ministry was attended with that power which riveted the attention, while its simplicity was adapted to the understanding, even of little children; and his explanations of different portions of the Scriptures were so in accordance with the witness in our own hearts as to give evidence of their truthfulness. But supremely above all other concerns was his love to God, by the testimonies he had to bear, that all might realize the truth for themselves through his unchanging and boundless love to his creature man. Thus, not only in the meeting-house, but wherever he was, whilst industriously employed or occupied in social company, his

mind seemed ever to turn to the one subject, not with sternness, but with cheerful and interesting conversation; his deportment being always remarkable for sobriety.

“For more than a year before his death his sufferings were at times very great, but he appeared to be entirely resigned. He very frequently expressed to different persons that his work was done; there was nothing in his way. He said: ‘I have looked over my past life a great many times, and believe I have done the best I knew, both temporally and spiritually, which is a great satisfaction to me. My heavenly Father’s presence is with me, for which favour I often give thanks.’

“This happy state of mind continued with him until his close, which took place the 8th day of the 11th month, 1853, in the 66th year of his age.

“RHODES R. DILLWORTH.
CHARLOTTE DILLWORTH.
ABIGAIL RANKINS.
WILLIAM DILLWORTH.
MARY DILLWORTH.
THOMAS SIDWELL.
JOSEPH J. RUSSELL.
T. C. ROBINSON.
REBECCA R. RUSSELL.

“CHARLES B. ROBINSON.
JOSEPH W. ROBINSON.
SARAH BOGUE.
RUTH ROBINSON.
WILLIAM KNOCK.
JESSE B. PICKERING.
ELIZABETH PICKERING.
JOSEPH H. MILLER.
PHEBE ANN MILLER.”

JOURNAL.

1830.—A concern had often been on my mind to visit the families of Friends in the love of the gospel; within the limits of Deerfield Monthly Meeting. I laid my concern before our Monthly Meeting at Plainfield, held the 21st of Tenth month, 1830, and many Friends expressed their unity with me in it, and gave me a minute to perform the same as truth might open the way. On the 9th of the Eleventh month following, I set out on my visit with my esteemed friend Robert Vale. The next day we reached the neighborhood and attended Westland Meeting, where I was silent. After meeting we commenced visiting families, and visited all within the limits of Westland Meeting; and I was favored in all these families, to my admiration, to speak to their states and conditions. We then went to Deerfield Meeting on First-day, and I sat till near the close, when I stood up and was in a good degree favored with the openings of truth. Then we visited all the families within the limits of Deerfield Preparative Meeting, to the joy and comfort of each other, and to the peace of my own mind.

We then went to a meeting held at Blue Rock, where I had good service. We visited all the families of Friends, and some who were not members, within the limits of this

meeting, wherein I was favored to go through, to the satisfaction of all, as far as I know, and much to the peace of my own mind. Then attended our Quarterly Meeting at Stillwater, and then Plainfield Monthly Meeting, and so home, where I found all well.

Have been from home seventeen days, and in the meantime visited thirty-nine families and five meetings, and travelled about two hundred miles.

1831.—A concern has rested on my mind for a long time, to travel in the love of the gospel, among those who were unacquainted with the Society of Friends; also to visit some meetings of our Society as they came in my way.

The 20th of Tenth month, 1831, I obtained a minute from our Monthly Meeting for this visit, and my esteemed friend, Thomas Fussell, also obtained a minute to accompany me on my proposed visit.

Eleventh month 14, 1831.—We set out on a visit in gospel love to the inhabitants; North and Northwest. Reached the town of Hanover in Harrison county the same evening, and had a meeting next day at eleven o'clock, in the school house, much to the peace of my own mind. No Friends meeting was ever held here before. Then ten miles to Hagerstown, and had a meeting in the evening, which was large and satisfactory to all, as far as appeared. Here, also, no Friends meeting had ever been held before, but we were kindly treated. Then one mile to Leesburg, where we appointed a meeting at eleven o'clock, but the people were all busy and would not come together, so we appointed another in the evening, at the school house, which was full, and I had much to say to them. One man went out with an air of dislike, but others still coming in, and no more

going out, he came back and stood at the door. The meeting was very attentive, and so ended to the peace of my own mind.

Then sixteen miles to New Philadelphia, and had an evening meeting in the Court house, which was very satisfactory to all as far as appeared. They were kind and pleasant to us. Then three miles to Dover on the Cornell, where we had an evening meeting in the school house. They were very ignorant of our ways and manners, for they kept talking until I got up to speak. Then they were all still and quiet, and gave great attention to what was said, and all seemed to be satisfied. Some of them said they were glad we were with them, as no Friend had ever held a meeting there before. Then ten miles to Shainesville, and had a meeting in the evening, I think, to good satisfaction. The people were mostly Methodists, and appeared loving and kind to us, and said no Friends meeting had ever been held there before. Then ten miles to Berlin, where we had a meeting at three o'clock in the afternoon, in the school house, which was pretty well filled. All were quiet and attentive to what I had to testify unto them of the love and mercy of God unto all who will humbly submit to his holy will. No Friends meeting was ever held here before; one member of our Society in this town by the name of Elizabeth Hack, who kindly entertained us at her house. Then ten miles to Fredericksburg, where the people were of different denominations, and appeared very ignorant of our Society. Many of them had never seen a Friend or Quaker before, and they often came into the inn to look at us and ask us questions. One wanted to know if we believed in a future state? Then, did we believe there ever was a man upon earth called Jesus Christ?

Then, did we believe he was anything more than a common man? Did we believe the Scriptures? He was answered that we did. "Then," said he, "I will come and hear you preach to-night." We had a meeting of more than one hundred persons that evening in the school house. All were quiet and attentive unto what was said, for it was set forth amongst them, that the love of the Heavenly Father is unto all the human family, inasmuch as he is disposed to reason with the vilest sinner. "Come let us reason together," saith the Lord: all that will offer up their sins to him, he will hear them, and they shall be clothed in white. This was a meeting to be remembered, for words flowed freely, and many expressed their satisfaction, and wished us to have another meeting with them, as no Friend had ever held a meeting there before. The innkeeper was a Seceder, and he made no charge. Then nine miles to Wooster, a county seat, where we had an evening meeting in the Methodist meeting house. It was not very large, but much to the peace of my own mind. We were entertained by a Presbyterian, who made no charge. Then fifteen miles to Jeromesville, where we had another evening meeting in the Methodist meeting house, to the satisfaction of all as far as appeared. One family of Friends, by the name of Hartley, reside in this town. Then two and a half miles further, and had an evening meeting in a Methodist meetinghouse, in the neighborhood; where the difference was shown between the law and the gospel; one works by force, the other by love. A good meeting it was, and many expressed their satisfaction. Then five and a half miles to Uniontown, where we put up at an inn. That day there was a funeral sermon preached by a Baptist named John Rigdon, and the chief aim of his sermon was, to prove the

resurrection of the body. At the close of his meeting he gave notice of our meeting in the evening, which was large and quiet. The Baptist preacher came in and sat down at my right hand. I trembled often as I walked towards the meeting house door, but when I stood up to speak, all fear was taken away, for He who is strength in weakness did pluck my feet out of the miry clay and put them on a rock. I had much to say, and as I was speaking to the young men, one of them put out the candle that stood near him, for I was looking at him. The meeting ended to good satisfaction, as many of them expressed. At none of these places had a Friends meeting ever been held before.

Then fourteen miles to Mansfield, where we had an evening meeting at the court house. The meeting, which was small, and composed mostly of Presbyterians, was a trying one to me; as I thought they were not willing to receive our faith and doctrine, which appeared after meeting at our inn, where two men found fault with me because I had said that God was no respecter of persons, and his love was universal unto all the human family, for all that will come may come, and partake of the fountain of the waters of life. They said not so, for God had fore-ordained a part to be saved, and the rest to be lost, and it was impossible for any man to do anything contrary to his will. I think they worship, they know not what. Our meeting ended, but I cannot say that either they or myself were fully satisfied. No Friends ever had a meeting here before.

Then six miles to Lexington, and had a meeting in the afternoon in the school house,—the people were mostly Universalists and Methodists,—where the leaven of the kingdom was said to be in every man, and as he is passive to it, it will leaven him more and more into the Divine

nature, which is an unchangeable fountain of love. Then all our fruits will be love, for the fruit of the spirit is love, joy, and peace. Much was said to encourage the young and rising generation to make an early sacrifice, and offer up their sins and transgressions unto Christ, that he may bear them and cleanse the soul and set it free, for if the Son set you free, then are ye free indeed. No Friends meeting was ever held here before. Then six miles to a meeting in a neighborhood where the people were mostly Methodists. All were quiet and attentive, and many expressed great satisfaction in what they had heard, and said they rejoiced that we were with them; wishing us to stay longer and have another meeting with them, for the love and mercy of our Heavenly Father was clearly set forth in this meeting; all praise be to His name. Then four miles to John Palmer's, a Free-will Baptist. His wife was a Presbyterian, his son a Methodist, and we had a meeting in his house of all sects. I think it gave general satisfaction, and, in a particular manner, to the man of the house. Several persons followed us ten miles, and attended three of our meetings. They said if we would go back again, our meetings would be very large, but we bid them farewell and went on.

Then fifteen miles to Paris, where they were much prejudiced against Friends from hear-say, so our meeting was not very large, and was composed mostly of young people, all of whom, however, behaved well. I had much to say for their encouragement, both to the five and to the one talented, that they might be faithful, each and every one, according to the measure of the spirit that Almighty Goodness hath given unto them to profit withal. Ours was the first Friends meeting ever held in any of these places.

Then two and a half miles to New Haven, where there existed much prejudice against us. In the evening we had a meeting in the school house. It was quite large, and there were more than could be seated. I went to the house in great weakness and much trembling, knowing of myself I could do no good thing; but I had not taken my seat many minutes before I felt the spring of life to arise in my heart as a fluid that drowns all fear or doubt. For the glorious Lord was unto me as broad rivers and streams, wherein could go no galley with oars, for I felt the spirit of love to flow from the fountain of love, and it reached unto all the human family. They were often invited to turn inward, to the pure witness of God in the heart, which speaks truth and no lie; that an experimental knowledge of the Divine will revealed in the soul is greater than all outward evidence; for greater is he that is in you, than he who is in the world; for he that believeth in the name of the Son of God, hath the witness in himself. This is the great regulator of man's life, from youth to old age, from the cradle to the grave. They told us that this was the most orderly meeting ever held in the town, and many came to our lodgings to express their satisfaction, for no Friends meeting had ever been held there before. Then sixteen miles to Norwich, the county seat of Huron county. Here we met with a man who was not willing we should have a meeting, and I think he did all he could to hinder the people from coming there. I did not learn his name, but I think he was a preacher of some sort, for he seemed very jealous of us; but we had a meeting in the Court House, and a very unsettled one it was. They would come in and stand and look at me about ten minutes, then another company of men and women would come in and

set down a few minutes; then they would go out, whilst some sat still and quiet. The meeting was so unsettled that I did not hold it long, and when it was over one man wanted us to have another meeting the next day. Another man said he was well satisfied with what he had heard. No Friend ever held a meeting there before.

Then fifteen miles to a small village where there was a meeting house. We had not been there long until our opposer came up and asked us if we wished to have a meeting there? I answered yes. He said, "It is not common for Quakers to have meetings with other societies, and I think you had better go home, for you are intruding on the public and forcing yourselves amongst them, and calling them together to hear you preach. I can preach as well as you, and I do not want to hear you." I then asked him if I might not preach as well as others? He said I might, but not there. "I think you had better go amongst your own society; and not come here preaching up the love of the Almighty." We then concluded to go on, for he was determined to disturb us all he could, and was very abusive to us. Then sixteen miles to Black River Bridge, where we staid all night with an Esquire Johnson. I asked him if they had any meeting house? He said "Yes, close by, but we have no preacher, for he is gone from home." I then asked him if the people would come together to hear a Friend preach? He said they would, and asked me if I was a preacher. I said yes, and showed him my minute. He then asked if I would stay and preach for them to-morrow. I told him that if I was divinely helped it was my wish to do so. "Then," said he, "I will go and give notice of your meeting." He went out and returned in about three hours, saying that they were glad of the chance.

He then asked me why all the first born in Egypt were slain before Pharaoh would let the people go? I told him it was a figure of the gospel day, for the first nature must be slain in every man before he will give up to do the Heavenly Father's will. He said it was a beautiful explanation; better than he had ever heard before. "I intend to hear you to-morrow," said he. The meeting began at eleven o'clock, wherein it was brought to our remembrance that we were not to judge after the appearance, but judge righteous judgment, as it was spoken by the mouth of the prophet when he saw the gospel day. He was led to speak after this manner: "Behold I lay in Zion a corner stone, a precious and tried stone, a sure foundation," which has an allusion to Christ within, the only sure foundation. "I will also lay judgment to the line and righteousness to the plumb line," for no man can come to a righteous judgment but by bringing it to the pure witness of God in the heart. Then our judgment will be merciful, mild and gentle as the Lamb of God, being filled with that wisdom from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. The meeting ended much to the peace of my own mind; the old Esquire also said he was much pleased with it. No Friends ever held a meeting there before.

Then forty-one miles to Seth Ireland's, at Akron, where we had an evening meeting in the school house. One man went out and said something as he went, but what was the cause I know not. The rest sat very still, and appeared well satisfied. They were invited often to read the precepts of Jesus, and then appeal to the witness of God in the heart, and they would answer as face answereth face in a glass; but when we read the precepts of Moses, and turn to the witness of God, they do not answer, for in reading of Moses

there is a veil before our face unto this day; but in the Lord the veil is taken away. No Friends meeting was ever held here before.

Then twenty-two miles to Kendal, where we found a small meeting of four families of Friends. We had an evening meeting at a Friends' house with many of the inhabitants of the town, to the peace of my own mind. It was very pleasant to find Friends, and this was the first Friends meeting we have met with.

Then three miles to Daniel Richmond's, a Friend living in a small village called Brookfield. We had an evening meeting of about one hundred persons in the Methodist meeting house, where it was shown unto them that the Christian religion did not consist in school learning or the wisdom of this world, but in obedience to the revealed will of God in the soul. I think this meeting was held to the satisfaction of all present. No Friend ever had a meeting here before.

Then thirty-four miles to John Batten's, and had a meeting of about thirty persons, chiefly Friends, the next day at his house, and a good meeting it was to me. Then one mile to Hanover, and we had an evening meeting in the school house, wherein it was stated that God is love; and the more we come under the influence of his holy spirit the greater love we shall have one for another. No Friend ever had a meeting here before. Then five miles to New Garden, meeting on First-day. Then seven miles to Salem and had an evening meeting, which was large and satisfactory. Then eight miles to Elisha Fogg's, and we had an evening meeting at his house. It is called an indulged meeting, and consists of about twenty persons. Then seven and a half miles to Deerfield, and put up at Thomas Shreeves, and we had an evening meeting in the school house, much to

the satisfaction of all as far as appeared. One old judge said he was well pleased with the meeting, and he was glad we had thought of them in that place, for no Friend ever held a meeting there before. Then seven and a half miles to West, a Preparative Meeting, which was small. Then five miles to Lexington, where Friends were advised to faithfulness in their religious duty; that every man might speak truth to his neighbor without hypocrisy or deceit, in that spirit that thinketh no evil, that vaunteth not itself, in that charity that becometh Christians, in that love that worketh no ill to his neighbor.

Then three miles to Dear Creek Meeting, which was very satisfactory to me. Then four miles to Marlborough on First-day, and met with the Orthodox.* The meeting was much crowded, many being there from other meetings. I was told that I would be opposed in this meeting by the Orthodox. I told them we had nothing to fear, if we were only obedient to the Divine will. Though I often felt weak, yet my trust was in the Lord Jehovah; in him is everlasting strength. I had not taken my seat long before I found him whom my soul loveth. I rose upon my feet with humble prostration of soul before him, who caused the streams of love to flow as a river in my heart. I had much to say in this meeting, for I felt that the Lord's power was over all; blessed forever be His name. No interruption occurred whilst I was speaking, but when I sat down a man of the opposing part said he had nothing to say against what I had said, but he had no unity with any man that joined himself to a class of people that denies the Scriptures and wants no discipline, &c. The meeting then ended very quietly.

* That portion of the Society of Friends that are not in unity with us.

Then twenty miles to the Grove Meeting, which was a very poor one with me, the spring being low. Then eight miles to Salem Monthly Meeting, where I kept silent, except once I spoke to the business. Then eleven miles to Columbiana, and had a precious meeting in Friends meeting house, wherein the love and mercy of the Heavenly Father was evidently felt to the tendering of many hearts.

Then six miles to Fairfield and had an evening meeting in the Bible Christian's meeting house. They were quiet and attentive, for I had much to say. They were directed to the pure witness of God in the heart, to a right qualification for a just judgment in love and mercy consistent with the Divine nature. Then four miles to Carmel Meeting, which was tolerably large and held much to the peace of my own mind. We went to see a woman who had been confined to her bed for more than three years, and we had a sitting in the family to my satisfaction.

Then ten miles to Fairfield Meeting, where we met in one end of the house and the Orthodox in the other. Our part was much crowded, many having to stand during the whole meeting. It was said that the others had about ten men and four women, and they were asked for seats in their part but would not grant it. Our meeting was very quiet and attentive, and was held much to the peace of my own mind.

Then seven miles to New Lisbon, and we had an evening meeting in Friends meeting house, where I felt the spring of life to arise. The fathers and mothers were advised to feed the tender lambs with that crumb which the Master has blest and put into our hands.

Then sixty-five miles home, and found all well. Have been gone six weeks and four days, and in the meantime

have attended forty-two meetings, twenty-two of which have been held where no Friends meeting was ever held before, and have travelled about five hundred miles.

A concern came upon me to pay a religious visit to Friends and others at Richland or Letherwood, also meetings held at Blue Rock, Deerfield and Westland. On the 22d of Eleventh month, 1832, I laid my prospect before our Monthly Meeting held at Plainfield, which united with me in my proposed visit, and gave me a minute to that import.

On the 8th of Twelfth month next, I set out on my proposed visit with my esteemed friends, Nicholas Cooper and Amos Garrison. They went in a wagon and I on horseback. We reached our friend John Hall's, (about twenty-one miles distant) the first night, and attended Richland Meeting next day, where I had a good open time, though the meeting was small on account of much rain and high water. Our friend Nicholas was silent, and when the meeting closed we parted in much love and good will.

Then sixteen miles to our friend Jonathan Bye's, on Wills Creek. We had a meeting next day in the Baptist meeting house, which was pretty well filled. I soon felt the spring of life to arise, and I had considerable to say, showing them that God is love in his nature, and the more we come under the influence of his holy and divine nature, the more we shall love each other with that same love which is of God. For if we only love those who love us, what thanks have we, or if we salute or brethren only what do we more than others. But, saith the blessed Master, love your enemies and do good, and ye shall be the children of the Highest, for no man can love his enemy but he who is born of the spirit of God. All was still and quiet until I was

done. Then Nicholas spoke in a short but lively testimony to the truth. Then the meeting ended to the peace and comfort of all as far as appeared. No Friend ever held a meeting here before.

We then went on about thirty miles to the Huckleback tavern and staid all night. The landlady asked many questions. "Are you Friends or Quakers?" "Yes." "Where are you going?" To Blue Rock settlement. "Are you going to have a meeting there?" I said yes, there was once a Friends meeting there, but the destroyer has got among them and broken it up, so that they do not meet anywhere to worship; and I feel it to be my religious duty to try to get them together again, and encourage them to try to hold a religious meeting. She said, "I think you have undertaken a good work; may the Lord bless you and make you prosperous in your undertaking."

We went from thence to John Trimble's, at Blue Rock, and held a meeting in the school house to middling good satisfaction. At the close of our meeting it was proposed that Friends, and such as had been Friends, should stop and confer together, to see if they could not hold a meeting for worship once or twice a week. All not being prepared, they agreed to meet on the first seventh day of the first month to confer more on the subject. Much was said for their encouragement to hold meetings for the benefit of themselves and their children.

Then ten miles to McConnellsville, where we had an evening meeting in the court house. I had much to say, for I felt the flowings of heavenly love to fill my heart, and the people were shown that the Christian religion consisteth not of the wisdom of this world, nor of an abundance of school learning, but it is in being taught in the

school of Christ, and in possession of that faith which works by love, to the purifying of the heart. Much was said, to turn their mind from outward things to the pure witness for God in the heart. The meeting being large was remarkably still and attentive unto what I said. Nicholas also had something to say for their encouragement and comfort. Amos also spoke a few words towards the close. So the meeting ended, I think, to the comfort and edification of us all. Many expressed their satisfaction, and said it was the first Friends meeting ever held there.

Then three miles to Deerfield Meeting, which was tolerably large. A difference was shown unto them between the outward law and the Gospel, proving that the law of a carnal commandment is not made after the power of an endless life, for the law came by Moses, but grace and truth came by Jesus Christ. Nicholas and Amos both spake a few words near the close, and the meeting ended much to the peace of my own mind. We then visited some of our friends, and spent one day and a night with them.

Then eight miles to Westland Meeting, where the house was more crowded than any religious meeting I had ever seen. I felt the flowings of heavenly love in my heart, as a pure river of life, whose streams are clear as crystal and proceed from the throne of God. Much was said for their encouragement to follow the precepts and the example of the blessed Jesus, also the pure witness of God in the heart, which teacheth the same thing; that faith that is in Christ and worketh by love. Nicholas spoke a few words in the fore part of the meeting, and Amos also spoke a few words towards the close. I think it was a favored meeting and ended in peace to all men.

Then five miles to James Pigot's, and had an appointed meeting, which was tolerably large, at his house. In this meeting I testified that there was no true knowledge of a Saviour or Redeemer by anything we could hear through the hearing of the ear, but if ever we come to a true knowledge of a Saviour and a Redeemer, it must be by having an experimental knowledge of his all-cleansing and purifying power, that alone is able to save and redeem every soul from sin and transgression, that will open the door of its heart and let him in. It is by our own experience and not by that of others that we are saved. Nicholas was silent in this meeting, but Amos spoke a few words towards the close. Then the meeting ended, to the peace and comfort of all, as far as appeared.

Then twenty-two miles to Doverstown, and had an evening meeting in a workshop, where the Methodists had held a meeting that day. Notice having been given, in their meeting, of ours, in the evening the house was well filled. The preacher came in and sat down before me, and remained very quiet. It was set forth that God is love, and the more we become acquainted with God, the more we will love one another. I had a fine open time, and words flowed freely. Nicholas and Amos both spoke a few words for their encouragement and faithfulness in the truth. I think the meeting ended to the peace and comfort of all.

Then six miles to Roseville, where we had appointed a meeting at two o'clock; but when we went to the house we found a Baptist meeting there, which had been appointed at the same hour. The Minister was singing to the people when we went in, but soon commenced a prayer which was lengthy. When he had finished he spoke to the people, and said, "Here are some strangers who are

preachers; will you go on with the service of the meeting, or put it off till evening?" The people answered "Let us give way to the strangers." The minister then invited us to come to his stand, while he went and sat with the rest of the people. I felt the spring of life to arise in my heart as I stood up, and I had considerable to say. They appeared very attentive, and seemed to assent to what I said by nodding the head at me as I spoke. I had to invite them to come to Christ within them; and that we may know something of a new birth of the spirit of God, begotten in us by the overshadowing of the Holy Ghost. Nicholas spake a few words in this meeting, and then we bid them farewell. The minister said he was well satisfied with what we had said, for, said he, "I know it to be truth." So we went out and left them all in the house.

Then ten miles to Zanesville, where we found a small meeting of Friends. We met with them at eleven o'clock on First day, and had a very satisfactory meeting. They were encouraged to keep up their meetings, and put their whole trust in the Almighty, and they would witness their strength to be renewed, and an increase, for there would be a coming together if they dwelt in the love of God and with each other, for the promise was to the small number that met in his name, that he would be in the midst of them.

Then we had an appointed meeting in the Radical Methodist Meeting House, at early candle light. I was much favored in this meeting to show the necessity of our coming to the knowledge of the truth within ourselves and not depend on hearing what others say, without searching to see if these things, of which we hear and read, are true. The meeting was very quiet and attentive, and we were all made

to rejoice, under a sense of divine goodness, which then appeared for our help and comfort. Nicholas, also, was favored with a living testimony to the truth. So the meeting ended, much to the peace of my own mind.

Then twelve miles to Norwich, where we had an appointed meeting in the Methodist meeting-house; which was a fine open time, wherein it was stated that God is Love, all his dealings with man are in love and mercy, and if man was only led by his holy spirit, he would deal with his fellows in love and mercy. I had much to say in this meeting, and words flowed freely to the comfort and consolation of many hearts. The innkeeper said he was well pleased with the meeting, and would like to become a member of our Society. He appeared fully convinced of the truth, and put me in mind of a saying of the Master, "He had not found so great faith; no, not in Israel," for I thought the faith of this man far exceeded that of many of the members of our Society. He was very kind to us, and invited us to come again. Nicholas spoke a few words in the fore part of this meeting, and so it ended, I think to the satisfaction of all.

Then sixty miles home; and found all well, for which I was truly thankful, having been away nearly three weeks, attended twelve meetings, and travelled one hundred and fifty miles.

1833.—First month 24th. I obtained a minute to visit the people living on Captean Creek. On the 2nd of Second month I set out with my companion, William Ascue and travelled about fifteen miles to Samuel Smith's, where we had a large and orderly meeting next day in the school house. I testified of the necessity of our coming to the true knowledge of the Spirit of God in our souls, and not to

rest in hearing what others might say about it ; but let us be willing, as the Samaritans were, when they heard of Jesus. They went out and communed with him themselves ; then they had this testimony : Now we believe, not because of the saying, but we have heard him ourselves, and we believe and are sure that this is the very Christ, the saviour of the world. For this is a true knowledge of a saviour, when they can commune with Christ within, and feel that their sins are forgiven. No Friend ever held a meeting here before.

Then four miles to James Martin's, and had an appointed meeting at his house, which was a time of favor and instruction unto us all. We were advised to watch, and wait for the moving of the spirit of God upon our spirits for a right qualification to worship him in spirit and in truth, for no man can know the truth as it is in Jesus without feeling the operation of the spirit of God upon his spirit, which will acquaint him with his holy and divine nature, a fountain of love and mercy to all who know him in his inward and spiritual appearance to man.

Then four miles to John Mechem's, and had a meeting in his house. We occupied two rooms, and it was a favored time, for it was set forth that there is one Lord, one faith and one baptism, which are essential for us all to know. That God which is above, through all, and in us all, that faith which is in the knowledge of Christ, and worketh by love to the purifying of the heart, that baptism which is felt and witnessed day by day in the heart and in the soul, by the overshadowing of the Holy Ghost and of the baptising power of God, that we may be leavened into his holy and divine nature of love and mercy. Then all our fruits would be love. I stood in the doorway between the two

rooms, and I felt the flowings of heavenly love in my heart and it seemed to extend to all in the house; for words flowed freely, and I think it might be said that the Lord's power was over all in this meeting. So the meeting ended, and I bid them farewell, with humble desires and craving of soul, that Almighty Goodness might be pleased to be with them day by day; and nourish their souls with that bread which would keep them alive to God.

Then two miles to William Powell's, and had a meeting at his house, wherein I was favored to speak to the comfort and satisfaction of all, as far as appeared, for the light of Christ which enlightens the soul is essential for every Christian or Minister of the Gospel to enlighten and inspire his soul, that he may be enabled to speak the truth as it is in Jesus; for no man can preach the gospel of Christ by hear-say or by any literary knowledge, or commandments of men, but by the inspeaking voice of the Spirit of God in the soul. Our meeting was much crowded, but quiet and attentive, for I spake freely. So the meeting ended in peace and good-will to all. No Friend ever held a meeting here before.

Then seven miles to Samuel Rina's, and had a meeting in a school-house, chiefly among the Newlights. The meeting was very large, and I had much to say against false ministry, and all dead forms and lifeless prayers and ceremonies at the table when they eat, for it would be mockery in me to bow the knee and call upon the Great Name, to be heard by men, unless I felt the spring of life in my own soul to move me to it; then may we not only bow the knee, but prostrate the soul also before the Lord. No man can preach the gospel by hearsay, for no evidence will be taken as truth, that is not an eye witness of what he says,

neither can any man point out the way of the soul's salvation, unless he has had an experimental knowledge of a Saviour and a Redeemer, whose almighty and all-cleansing power reigns and rules in his heart. I think many were comforted, and some appeared convinced of the truth of the gospel. So, with the salutation of love, I bid them farewell.

Then three miles to Dillen's Mills, where we appointed a meeting at a dwelling-house, and went at the hour, but found no one there. In about two hours a few came, but they were very unsettled, and kept getting up and going about from one place to another, while the rest sat down in quiet. I desired that they might be invited in, which was done. I then stood up, and we were advised to work whilst it is called to-day, and that we might have oil in our vessels with our lamps, and have our lights burning, when we hear the cry, "Behold the Bridegroom cometh, go ye forth to meet him;" and that we might be more concerned to lay up treasure in heaven than on earth, for we have but a short time to stay here, in comparison with eternity. The spring of the gospel seemed low, and the people unsettled, so we concluded the meeting.

Then five miles to the mouth of Captean Creek, where we had a meeting in the dwelling-house of Benjamin Coles. Though the meeting was small, we felt the overshadowing of divine love to our comfort and edification. Several persons expressed their satisfaction with the meeting, and invited us to come again and have another with them.

Then five miles to Dilly's Bottom, where we had a large meeting in the school-house. I went there in much weakness, but I had not sat long until I felt my strength renewed by the love of the Heavenly Father, which flowed

in my heart as a river of life, whose branches spread far and wide, and whose streams were clear as crystal, and made glad the whole heritage of God. It was testified that God is love, and all the dealings of the Heavenly Father with man are in love. He is not the author of war and destruction, but he is the author of peace and salvation to every one who trusts in him.

Then seven miles to Jesse Luallen's, and had a meeting in the school-house, where I bore testimony against all false ministry and lifeless and formal prayer, with many dead forms and traditions of men, showing that all living ministry proceeds from a soul wholly devoted to God; not to do our own wills, but the will of the Lord alone be done in us. Thus we must come to know something of a new birth of Christ in the soul and a change of heart, so as to love our enemies and pray for them. The language of the heart of every true minister would be like that of the royal Psalmist, "Create in me a clean heart, O Lord! and renew a right spirit within me, then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Then three miles to Jacob Colbert's, at Jacobsburg, and held a meeting at his house, wherein we were all comforted and edified by the overshadowing of divine love.

Then three miles to William Mercer's, and held a meeting at the Radical Methodist meeting-house, to good satisfaction.

Then thirteen miles, home and found all well. Have been away eleven days, held the same number of meetings, and travelled sixty-six miles.

1834, First Month 23d.—I obtained a minute to pay a visit in gospel love to some of the meetings and families belonging to Short Creek Quarterly Meeting, also to the people residing on Captean and Grave Creeks, and to appoint meetings amongst them. On the 24th of the First month, I set out with my companion, Thomas Fosset, for Freeport Monthly Meeting, and visited all the families belonging to it. Henry Carver was our pilot. We then went to Brushy Fork Meeting, and visited all the families belonging to it and Flushing Meetings. We then attended an Anti-Slavery meeting at Harrowville, on Seventh day. On First day we went to West Grove Meeting, where I had a fine open time. In the evening we had an appointed meeting at Georgetown, in the Methodist meeting-house, where I had much to say. We also had a meeting in the court-house, at Cadus, and then visited all the families of Friends belonging to West Grove, to good satisfaction. Morgan Lewis went with us. We then attended the select Quarterly Meeting at Short Creek, and the next day their Quarterly Meeting, which was a favored time. Then to Harrowville where words flowed freely. Then home, having been away three weeks and three days, visited upwards of sixty families, and attended eleven meetings.

On the 11th of Third month we set out for Captean, and had a meeting at William Frost's house, both ends of which were filled. Two men came in with guns, and sat down in the meeting with them in their hands, but remained still and quiet. I stood in the door-way between the two rooms, and testified of the loving kindness and tender mercies of a gracious God unto us poor frail mortals; how often he hath visited us in our afflictions,

loosed the bands of oppression and relieved and comforted us. That as we became acquainted with God for ourselves, and his dealings with us, so may we deal, one with another and with our children, all in love, justice, and mercy. It was a favored season, and I believe to the comfort of all.

Then three miles to Joseph Nicholson's, and had a meeting in his house, where there were more than the room would hold. There was shown unto us the necessity of our coming to know God for ourselves, and the only begotten of the Father, full of grace and truth begotten in us, to change our nature into his holy and divine nature of love, justice, and mercy; having our souls cleansed from sin and transgression, by his all-cleansing and purifying Spirit, and to feel our peace with our Creator and with all men, that we might say with Job of old, "I know that my Redeemer liveth." This meeting was composed of many different societies. Amongst us there were two Orthodox Quakers, who told a woman that was well pleased with what I had said, that I did not think as I spoke, for I did not believe in any heaven or hell or a future state. I told her we did believe there is a heaven. She asked me to tell her what sort of a place it was. I told her I believed what Christ said: "That where I am there shall my servant be, both in the world that now is, and that which is to come;" but that as no carnal eye hath ever seen it, so no tongue can describe it. She said she believed so too, and asked me if I thought there was a hell? I answered, "Yes." "What! a lake of fire and brimstone?" I answered, "That is a parable." "But," replied she, "the Scriptures do not say it is a parable." "That is no evidence that it is not, for the Scriptures tell us that

Christ scarcely spake without a parable, and a very just one it is; for to be forever separated from the divine harmony will be as great torment to the soul as fire and brimstone are to the body." So, after I had answered several questions, she said she was well satisfied.

Then four miles on to Piney Fork, and had a meeting in a dwelling-house amongst some of the rudest sort of people, but they were all still and quiet, and I had a good opportunity with them, much to the peace of my own mind.

Then four miles to Bellsville, and had an evening meeting in a workshop, which was full. I had much to say, and words flowed freely. This meeting is to be remembered as a favored time.

Then three miles to John Michem's, and had a meeting in his house. It was not very large but to the comfort of us all.

Then three miles to Everhart Perkins's, and had a meeting in his house, to good satisfaction so far as appeared.

Then three miles to Samuel Smith's, and held a meeting in a school-house, where the necessity was shown us of our being born again and leavened by the spirit of God into his holy and divine nature. Then it would do away all oppression, strife and contention; and we would all dwell in the spirit of the lamb of God, that breathes peace on earth and good will to men.

Then three miles to a school-house where we had a meeting with the New-Lights, to good satisfaction, as far as appeared.

Then six miles to a house where there was a funeral, and many people were collected. I stood up in their midst and

said I felt it my duty to address the present company ; not to preach a funeral sermon, but to stir up the pure mind, that we might all seek to know the truth within us, as it was in Jesus.

Then three miles to the mouth of Captean Creek, and had an evening meeting which was very small, the people appearing to be afraid of us. The spring of the gospel seemed very weak, and I tried to preach, but it was all force work, so I told them I could not preach ; for what reason I knew not, and the meeting closed. I went to my lodging, and felt very poorly all night.

Then five miles to Dilly's Bottom, where I was greatly favored, feeling the stream of heavenly love to flow as a river in my soul, and to spread towards all in the house, to show them the loving kindness and tender mercies of a gracious God unto us, even while we are transgressors ; how he invites, how he pleads with us to obey his voice and our souls shall live.

Then five miles over the Virginia line to John Rigg's, and held a meeting in the Methodist meeting-house, with the Methodists, Baptists, and Universalists. It was a precious season, and was so acknowledged by the Baptist preacher when I had finished speaking. They all appeared very kind, and invited us to come and have another meeting, as this was the first Friends meeting ever held in the place.

Then five miles to Elizabethtown, and held a meeting in the evening, at a large school-house which was much crowded. We were reminded that our righteousness must exceed that of the scribes and pharisees or we could not enter the kingdom of God ; for their righteousness was an outward one and consisted in forms, ceremonies and carnal ordinances, all under the influence of an outward law, whic

never did and never can make the comers thereunto perfect. But that righteousness which maketh perfect, is of faith in Christ, and works by love to the purifying of the heart.

Then seven miles to Samuel Manhem's, and had an evening meeting in his house, much to the peace of my own mind. They kindly invited us to have another meeting with them, offering us the use of a meeting-house.

Then eight miles back to Dilly's Bottom, and held another meeting there on First day, when many were assembled. Whilst I was speaking, a man sat behind me examining his Testament and searching for the passages I mentioned. I was told he turned down several leaves, and then went out before I had finished speaking. It was a good meeting, and closed in peace and good-will to all.

Then twenty miles home and found all well, having been away two weeks, and in the mean time travelled about ninety two miles and attended fifteen meetings, twelve of which were held where no Friends had ever had one before.

I felt a concern on my mind to pay a religious visit to the different branches of Stillwater Monthly Meeting, to appoint some meetings among Friends, and also to visit some families, and having obtained a minute for the same, I, with my esteemed friend, Thomas Fossett, set out on our visit the 6th day of Twelfth month, 1834, and travelled about fifteen miles to our friend Joseph Runnel's. Next day we had a meeting in the school-house, to the comfort of my own mind, and I believe to the rejoicing of many hearts.

Then two miles to a Methodist meeting, where they were much prejudiced against us. About twenty persons met with us, and we were favored with a joyful meeting under a humbling sense of divine goodness.

Then six miles to Henrysburg, on the pike, and had a meeting in a school-house, which was much crowded. I spoke freely, for every cloud seemed to be removed that I might show unto them that God is love, and all his dealings with man are in love, that we might learn of him thus to deal with one another and our children.

Then three miles to Fairview, on the pike, and held a meeting in the Methodist meeting house, where I bore testimony against war, contention, strife, the spirit of anger and retaliation.

Then three miles to a meeting-house of the Methodists, which was well filled. I felt a sense of duty to show the difference between the law of man and the gospel of Christ.

Then six miles to Middletown, and held a meeting in a school-house, where it was shown unto us, that we fall very short of coming up to the example of Christ in love, charity, justice and mercy to all men.

Then five miles to a Methodist Meeting House at Letherwood, where I felt the truth of the Lord's power to raise in dominion over all prejudice, and to remove every false report, so that we seemed united in the one spirit of universal love to the Author of all good and to all men.

Then three miles to a school-house which was much crowded, where it was shown to us, that love was the fountain of life, in which all are taught in the school of Christ, for God is love, and the first lessons we are taught in this school are to love the Lord with all our heart, and our neighbor as ourselves. On these two, hang all the rules of the Christian religion.

Then visited families at Letherwood, and attended Friends Meeting on First day.

As I was passing along the road, I saw smoke rise from

a chimney a little distance off, in a lonely situation, and I felt an impression on my mind to go to it, where I found two widows alone in the woods. I told them I was visiting families, and if they were willing to hear what I had to say, I would sit down with them. They said they were. I soon felt an impression to speak and encourage them to put their trust in the divine power. They appeared much pleased with the visit, and I was well satisfied that I had attended to my feelings.

We then had a meeting in a private house. After meeting, a number staid until late at night, to ask questions and to hear them answered. One Methodist woman said to me, "Do you Quakers commonly talk on religion after meeting?" I replied, "yes, if any wish to talk with us." Then, said she, "I would like to ask you some questions if it would be agreeable." I told her I would answer her questions with pleasure, according to my small ability. "Well, do you think there is any standing still in religion?" I replied, "No, we will by faithfulness know an advancement and a growth in the truth as the blessed Jesus did, for he, by faithfulness, increased in wisdom and knowledge, and so would it be with all the children of men. If we walk in the light that enlightens the soul, we shall witness our lamps to be renewed with holy oil and our lights to shine brighter and brighter unto the perfect day, but if we do not abide in the truth, but walk in darkness, our lights will grow dimmer and dimmer, until they are extinguished. We are only safe while we watch against every temptation and unlawful desire." Then she asked, "How was Jesus led by the spirit into the wilderness to be tempted of the devil?" I answered, "It was the wilderness state of his mind, for in this unsettled state of mind he was tempted."

"What was the high mountain the devil took him into, and showed him all the kingdoms of the world?" I answered, "It was the high and lofty imagination of his mind, for there is no mountain so high that any man can see all the kingdoms of the world in a moment of time. It was the same spirit that led him into the wilderness, which took him to the high mountain. She then said, "Where is heaven? and what sort of a place do you think it is?" I told her I could give my views on the subject, but as no carnal eye has seen it, so no tongue can describe it. We can talk of the good sensations we feel under the influence of the spirit of God, for if we are with his spirit in this life, and are obedient to his will, we shall follow him when done with time, for where our Lord and Master is, there will his servants be also. That will satisfy me, let it be where it will; will it not satisfy thee?" She replied that it would, and asked, "What city was it that John saw, whose streets were paved with gold?" I answered, "I do not suppose that John saw any city with his outward eyes, but he represented a city in order to show the beauty of holiness to the weak-minded in his day, for their views were so outward that he had to represent it in an outward manner." She then asked, "How is Christ risen and sitting at the right hand of God, there to intercede for us?" I answered, "We do not believe that he is seated in any located place above, there interceding with God to be reconciled unto us in our sins, but we have an evidence that Christ is in the heavenly part, in us, interceding with us to be reconciled to do the will of God, as God is in Christ reconciling the world unto himself, interceding and pleading with all men of every place and nation to repent and be reconciled to God."

We then had an evening meeting at a Friend's house, where it was felt that it was necessary for us to be born again of the spirit, that we may become more acquainted with that love which is as universal as the law of God. The meeting ended to the peace of my own mind.

Then two miles further, and had a small meeting of about fifteen persons to good satisfaction.

Then sixteen miles to John Price's and attended Centre Meeting, and visited most of the families belonging to it. My esteemed friend John Price went with me. We also visited three colored families, in one of which there was a man named David Bruce, who said he liked to hear good talk, and if a man spoke about Christ he could tell whether he spoke the truth or not, "Though I cannot read one word in a book, I can read what Christ says as well as any man. If a man follow Christ I will follow after him; if not, I will go before him." I then asked him how long he had been acquainted with Christ, and how he became acquainted with him. He said, "I have known him ever since I was sixteen years old; when I was at work, all my sins seemed to come before me, and I felt much distressed, but I did not know what made me feel so bad; so, next day, feeling worse, I thought it might be because I was at work, so I quit work and walked out in the woods but felt no better. Then I went to work again and I thought it was Christ who was telling me of my sins. So I listened to hear what he said, and he told me that if I would sin no more, he would swap with me and give me grace for sin, and then I would feel peace. I promised that I would, and then Christ took my sins and put them behind me, and had them in remembrance no more; he then set grace before me, and I have always known him ever since.'" So I bid him farewell.

Then five miles to, my esteemed friend Thomas Schooley's, and staid two nights with him very agreeably. Attended Summerton Meeting on First day morning, and another in the evening at a school-house which was much crowded. Both of them were favored seasons of divine help, to the comfort and rejoicing of many. Also visited most of the families belonging to Summerton Meeting.

Then five miles to Sunbury Meeting, where we were advised to watch against every temptation of evil, and in an especial manner against the spirit of anger, which would prove to us as a thief and a robber. If the good man of the house had known at what hour the thief would come, he would have watched, and not suffered the thief to break open his house, steal upon him and rob him of his peace with God, his Creator and his fellow man. Then visited most of the families of this meeting, and had two evening meetings where truth reigned victoriously over all opposition.

Then three miles to Malaga, a small village composed mostly of Friends, where we held an evening meeting. The necessity was shown us of our being taught by the pure witness of God in the heart, which is the only sure evidence of the knowledge of God, that maketh wise unto salvation.

Then six miles to Apollo Stevens', on the waters of Will's Creek, and had a meeting at his house, among the Methodists and Newlights, where I felt the truth to arise with life and power, to stir up the pure mind by putting us in remembrance of our religious duties to God our Creator and to all our fellow creatures. After meeting, a man in the crowd came to me and said that he would fight me with the sword of the spirit and the word of God. I replied,

"If these are thy weapons I am ready for thee, for they are the only weapons I use; here I am, now is the time, for I am subject to reproof or instruction. He said, "Come, go home with me." I informed him that it would not suit at that time, but if he had anything to say, to speak on, or forever after hold his peace. But he concluded to go with me to his brother's, and a great many of the people came with him to see the battle, but he never introduced the subject again, and we then parted.

Then six miles to Samuel Danford's on First day, when the Methodists were meeting by their own appointment. We heard of their meeting and went to it, and they having heard of our coming were looking for us. Two ministers with several others met us at the door, and I asked them if I might speak when they were done. They said they had rather I would speak first, and take the meeting just as if I had appointed it. We then went in and the house was soon crowded. I felt the spring of life to arise in my heart to show the necessity of our becoming acquainted with God and his holy and divine nature, to remove all prejudices of education and tradition, and every false imagination of the heart, that we may, by attending to the revealing power of God, come to know the truth within us as it was in Jesus, according to our measure. When I had finished, one of the preachers spoke a few words to the meeting, and then said it was the day of their class meeting, and if any wished to stay they might do so. About one third of the people stayed, and we with them. While the preacher was examining them I wished that I might have the liberty to speak to them, and in about a minute the minister came to me and said, if I had anything to say, they would be glad to hear it, so I stood up and relieved my mind. After-

wards they went on through the members to hear their experience, and then closed the meeting.

Then three miles to William Kennett's and had a meeting in his house to good satisfaction as far as appeared.

Then four miles to Summerfield, and had a meeting in the Methodist meeting house where I took this scripture text : "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Then we may not pin our faith any longer on any man's sleeve, but come to Christ the revealing power, the only begotten of the Father, full of grace and truth, begotten in us, that saving principle of redeeming love that is above the witness of man.

Then four miles to Benjamin Thomas's, a member of the Methodists, and had a meeting in the school house near the waters of the Little Muskingum, wherein some of the parables of Jesus were explained, to show the need of a growth in the truth.

Then seven miles to Alexander Pashaw's, a Methodist, and had a meeting in the school house, much to my own peace, and I believe to the comfort and edification of all. Then returned to Alexander's, and staid all night with him. Towards bed-time he proposed family worship, to which I replied that I had no objections. He then wanted me to read a chapter and pray for them. I told him I could not pray except the spirit of prayer was given me, but I would read a chapter and he might pray. He said no, I should have the management of it anyhow, for he could not pray before me. I then told him, we would each one of us do our own worshipping, and if they would sit still and worship in silence, I would speak if I felt that I had anything to say. So they all took their seats, and I soon had

something to say, and we were made to rejoice together under a sense of divine goodness.

Then three miles to Woodsfield, and had a meeting in the court house, where we were exhorted to stir up the gift of God that is within us and attend to its teachings, for it will gently lead us on, as we are able to bear it, and show us new things every day, that we may know an increase and a growth in the ever-blessed truth, and may be able to stand forth as living testimony-bearers, and nobly contend for the faith that was once delivered to the saints, of the new dispensation of God's love to the soul, speaking the things as they are revealed to us by him who declared himself to be the way, the truth and the life. Many expressed their satisfaction with the meeting, for truth reigned over all.

Then six miles to John Blackledge's, and held a meeting in a school house, where I told them that if they would live in obedience to the gift of God within them, he would not be left without a witness against them, who would be able to stand forth as a minister of the new testament, not of the letter but of the spirit. A good opportunity it was, for we were made to rejoice together.

Then three miles to Bellsville and had a meeting in a tailor's shop to the comfort and edification of all as far as appeared, for words flowed freely.

Then three miles to a dwelling house on the piny fork of Captean, and had a meeting there on First day. They were exhorted to repent and be baptized with the baptizing power of God, into his holy and divine nature of love, justice and mercy, watching over ourselves against the spirit of war, anger and cruelty, and keeping in true subjection every propensity and unlawful desire or lust.

Then four miles to John Michem's, and had a meeting in his house to good satisfaction.

Then five miles to Joseph Nicholson's, and had a meeting in his house, where it was shown unto us that no other foundation can be laid for the church of Christ to be built upon than the one already laid, which is the revealing power of God; for on this the blessed Jesus said he would build his church, that the gates of hell and all the powers of darkness should never be able to prevail against it. For no minister can preach the gospel of Christ without the spirit of God, for it was the spirit by which Jesus preached the gospel to the poor.

Then three miles to William Frost's, and had a meeting of about one hundred persons in his house. There were two rooms full, one containing the men, the other the women, while I stood in the doorway between them. It was shown that God never deals deceitfully with his creature man; that he never tempted Abraham to slay his son, for he requires no offerings of that kind. But when Abraham was about to commit the cruel act, he drew near unto him, and showed him that he never required him to slay his son, but to give him his heart. It is only our own wills that he requires of us. "My son and my daughter, give me thy heart." He does not tell us to do anything which he really does not require of us. Neither did he harden Pharaoh's heart, but Pharaoh hardened it himself, and God softened it after he performed the miracles. But that was written under the law of a carnal commandment, which never could make the comers thereunto perfect. The Apostle, under the influence of the truth as it was in Jesus, said: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth

he any man, but when a man is tempted, he is drawn away of his own lust."

Then seven miles to Belmont, and had a meeting in Friends' meeting house, where words flowed freely to remove the prejudices of education and tradition, and all false imaginations of the heart.

Then four miles to Morristown, and had a meeting in the Presbyterian meeting house, to good satisfaction as far as appeared.

Then six miles to our Monthly Meeting at Plainfield, and so home. Found all well, having been gone nearly six weeks, visited one hundred and ten families, attended thirty-three meetings, of which twenty-five were held where no Friends had ever held a meeting before, and travelled nearly two hundred miles.

1835.—A concern had rested on my mind for some time to pay a religious visit to Friends and others residing in the State of New Jersey. On the 14th day of the 5th month, I laid my concern before our Monthly Meeting at Plainfield, and having their concurrence, obtained a minute. I laid my concern before our Quarterly Meeting held at Plainfield, the 25th of Fifth month, and they also united with me. On the first of the Sixth month, I set out on my journey with my beloved wife, who was going to visit her relations in Jersey. We attended Westland and Redstone Monthly Meetings on our way. They were both small, things seeming to be at a low ebb with them. The cares of the world and the deceitfulness of riches, seemed as if they would choke the good word of life in many of them. We then went on our journey, and attended a Monthly Meeting at Little York, which was the smallest

Monthly Meeting I ever was at, there being only four men to transact the business after the shutters were closed. I encouraged them to faithfulness in good works, that there might be a gathering together, and that they might know an increase of strength and numbers also.

Then we went on, and arrived at my brother Isaac's, in Philadelphia, thirteen days after our departure from home, and found him and his family well. We rejoiced to see each other. There we met with brother Evi Smith, and sister Hannah, who met us gladly. The next day being First day, I went to Friends meeting at Cherry street in the forenoon. There was a stranger there, who occupied most of the time, but I spoke a few words after he was done. Then, in the afternoon, I went to Cherry street again, where I had a fair open time, I think to the comfort and edification of us all. The next day I visited some of our friends in the city.

Sixth month 16th. I went to the North meeting with my brother Isaac, but remained silent there.

17th. Attended a Monthly Meeting at Cherry street, where I had a good meeting. Then the next day attended a Monthly Meeting at Green street, where I felt the spring of life to arise with power, to enable me to stand forth for the glorious cause of the ever-blessed truth, that spirit which breathes peace on earth and good will to men, and enabled me to bear testimony against the spirit which works by force, that would oppress and retaliate in cruelty and hardness of heart, for it is inconsistent with the holy and divine nature of God and his dealings with us.

19th. Left the city and went over the river into Jersey, to see brother Aaron at Bordentown, where we met,

and embraced each other with tears of joy. Found him and his wife in good health. The next day we went to see brother Thomas, and found him and his family well, which caused a time of rejoicing, seeing we were permitted to meet again in this life. Here we met with brother Evi and sister Hannah, brother Isaac and sister Elizabeth, with whom we spent the day very agreeably. Next day we went to meeting at Crosswicks, where I testified that it was the faithful who should become heirs of the blessing which was promised to Abraham and his seed. For it was said, "In thee, and in thy seed shall all the nations of the earth be blest," which seed is Christ, the saviour of all the obedient ones. It is the grace of God which brings salvation, which hath appeared to all men, and in them he would live and move, if they were passive to his will, and he would make our way prosperous and bless the works of our hands, redeem our souls from sin and transgression, and leaven us into his own nature, wherein all the nations of the earth are blest.

22d. Had my wagon repaired, and set out for Manahawking, in company with brother Isaac and wife, to see James Willetts and sister Margery. We went as far as Lisbon, and staid all night with Eyre Olophant and next day went on to Manahawking, but when we arrived there, we found that the house had been burnt down the day before with all that was in it, they barely escaping with their lives, and one grand-child, nine years old, was consumed in the flames. We staid all night at a Friend's house, and next day went to Tuckerton, where they were, and found them at Timothy Pharow's. Neither of them were well, but they were glad to see us, and we spent the day with them. Next day I went to meeting at Tuckerton,

where they were all Orthodox, and not having liberty to speak in the meeting, I was silent. I saw many of my old acquaintances, and was glad. Stayed all night with Thomas Willetts, who was very kind, and next morning parted with brother Isaac and wife, and crossed over the river to Great Egg Harbor to see our relations. Found them mostly well except brother Samuel Leeds. I went with them to their meeting, but as they were not willing that I should speak, I kept silent. In the afternoon I had an appointed meeting in a man's orchard near the house. A number of people collected, of whom many were Methodists. One of them said it was a shame to let a stranger have a meeting in an orchard when there were two empty meeting-houses close by, so they asked me if I would go to the Methodist meeting-house. I said, "Yes, I am willing to meet the people where they will meet me." They opened the meeting-house, and it was soon filled. I felt the power of truth to arise in my heart, to enable me to hold forth to them, that God is love, universal and unchangeable, to all the human family; that his invitations are unto all from the ends of the earth to look unto him and be saved with an everlasting salvation. The spirit saith, come, and the bride saith, come, and all that will come, may come, and partake of the waters of the fountain of life freely. I felt the love of the Father shed abroad in my heart towards them all, with an earnest breathing of soul that we might become more leavened into his holy and divine nature of love, justice and mercy to all, for that would make us happy here and fit us for an endless joy, having our love made perfect with God.

30th of the month. Left my wife and crossed the river

to Little Egg Harbor, and then to Jesse Evans, at Martha's Furnace.

Seventh month. 1. Had a meeting in the evening with the work-people much to the peace of my own mind.

2d. Went to Bass River, and had a meeting in the afternoon. There were many collected, and I felt very weak and poor, yet I was favored to get through to middling good satisfaction to myself.

3d. Then went to Tuckerton, and had a meeting in the Methodist meeting-house, where I met with many of my old acquaintances, and we were made partakers together of a sense of the goodness of the one Lord that is over all, and is rich unto all who call upon him. I felt the necessity of inviting us to more attention to that voice which speaks to the soul, that speaks truth and no lie, in order for us to become more and more acquainted with his voice and the movings of his spirit upon our spirits, to cleanse and purify our souls, that we may have peace with him and all men.

5th. Had a large meeting at Manahawking in the Baptist meeting-house. I was led to show them that Christ is the true bread for the soul to feed upon, for it will nourish and teach the ways of God truly and to every society alike, for this is the grace of God that brings salvation, which hath appeared unto all men, and would be our teacher if we were willing to be taught by it. It will teach unto all the same thing, the denying of all ungodliness and the world's lusts, that we should live soberly, righteously and godly in this present world, in that spirit which breathes peace on earth and good will to men.

6th. Left the shore of Manahawking and travelled nearly fifty miles through the pines to Bordentown.

7th. Went to Monthly Meeting at Crosswicks, where I

was shown that we fall far short of coming up to the example of Christ our leader, in love, justice and mercy, in holy charity, in sympathy and fellow feeling for the distressed.

8th. Went to a Monthly Meeting at Springfield, where the exhortation of Jesus was brought to the view of my mind, saying, labor not for that which perisheth, but for that which endureth unto everlasting life, that he promised to give unto those who sought it.

9th. Attended Mount Holly Monthly Meeting, where I had a good open time and words flowed freely to stir up the pure mind in them, to look unto Him; the great opener of divine truth, who will open to our understanding new things every day, the new dispensations of his love every morning, which will cause our hearts to rejoice in his presence. Then I had a meeting in the evening for the people of the town, which was very large. I was led to show unto us all the necessity of our being redeemed from all corruptible things, that we might know our peace made with our Creator and all men, for this is fulness of joy, and this will satisfy the hungry soul and give us boldness in the day of judgment.

10th. I exhorted them, that we might be more faithful to the teachings of God which have appeared unto all, that we might receive the blessing which was promised to Abraham; that in him and in his seed all the nations of the earth should be blest, which seed is Christ the true teacher and redeemer of souls, the only name under heaven whereby men can be saved.

11th. Had a meeting in a school-house at a small village called Egypt, where I told them there was no mystery in godliness unto the Lord's servants, for he never required us to believe a thing of which he had not given

us an evidence, nor to do any thing which he had not given us ability to perform. We may talk of the things we do know and testify to those we have seen, speaking the things which it has pleased the Heavenly Father to reveal unto us. So shall we be as lights to the world and help-mates one to another; only keep pace with knowledge, and we shall know an increase and an advancement in the ever blessed truth.

12th. Attended Arnytown meeting on First day, where the necessity was shown us, of our becoming acquainted with Christ, the revealing power of God, in order that we may see ourselves as we really are, and not depend too much on external things, for there is nothing we can see with our outward eyes, or that we can hear with our outward ears, that can give us an acquaintance with God. But there is a redeeming power to be witnessed within, which, if attended to, will bring us out of all dead forms and lifeless traditions of men, all false views and ungodly zeals, unto him who is the way, the truth and the life, that we may be able to shine forth as the candles of the Lord, whom he hath been pleased to light. Then we had a meeting appointed in the afternoon at Rochester. I showed unto them the necessity of our consulting the divine will, that the blessing of the Lord might rest on our labors, for the blessing of the Lord is riches indeed, and he addeth no sorrow to it.

13th. Returned to brother Aaron Bellangee's and helped him harvest.

15th. Went to Bordentown meeting, which was small, but I felt that we needed cleansing, and I remembered the saying of Jesus, "I am the vine, and my Father is the husbandman. Every branch in me that bringeth not forth

good fruit, he taketh away, but every branch in me that bringeth forth good fruit, he purgeth it, that it may bring forth more fruit." So I believe it will be with us if we are passive in the Father's hand as Jesus was. He will increase every desire in us to do the divine will, that we may know an advancement in the ever blessed truth, and our meetings will increase in numbers and there would be a coming together to Christ, the true resting place, as doves to the window.

16th. Attended Crosswicks meeting, which was small. They were advised to visit their absent brothers and sisters with the spirit of restoring love, saying, "Come brother, come sister, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we shall walk in his paths; having an experimental knowledge that his ways are ways of pleasantness and all his paths are paths of peace."

17th. Then went to brother Thomas Bellangee's and helped him harvest.

19th. Attended Trenton Meeting on First-day, where I bore testimony against their traditions and lifeless forms, being persuaded that we never will know an advancement whilst we dwell in them. An earnest breathing of heart was felt that we might come out from amongst them and be able to stand forth in the newness of the spirit for the glorious cause of practical righteousness; bearing the mark of the Lord Jesus in our conduct and conversation, having all our words seasoned with the love of the Father.

Then I had an appointed meeting in the afternoon at Bordentown, where the need was shown us of our watching unto prayer to the Father of Mercies, that we

may know him to be in us, and we to live in him. In him we move, and it is he who moveth in us, for when the spirit of the Lord moves upon our spirits, our souls are enlightened, for God is light, and in him is no darkness at all, and as we keep our eye single unto Him, our whole body will be filled with light, and there will be no occasion for us to stumble.

20th. Waited for brother Aaron to get ready to go with me as a companion.

21st. Went to Old Springfield Meeting, where I told them it was by faithful obedience to the invitations of Divine Goodness that we were prepared for the blessing which was promised to Abraham and his seed. "In thee and in thy seed shall all the nations of the earth be blest," which seed, the apostle tells us, is Christ, the true teacher and the wonderful counsellor. All who obey his teachings and keep his counsels shall know his blessing to rest on their labors, through all the turnings and overturnings, changes and interchanges they may meet with through the day, and he will make their way prosperous in them all.

22d. Had a meeting at Mansfield, where the testimony of Jesus was brought to our remembrance, when he told his disciples ; "except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." It remains to be true at the present day that we must be converts to Christ the true teacher, and be passive in his holy hand as a little child in the hands of a tender father, willing to be taught and quick to obey. Then we shall have nothing to fear, for the Lord is as a strong tower, where the righteous may flee and find safety. As a tender father nurseth his children

whom he loves, so the all-protecting arms of the Lord are round about those who serve him with a perfect heart.

Then we had a meeting at Mansfield Neck, where we were comforted together under an humbling sense of the Divine presence, which clothed our assembly as with a mantle of His love.

23d. Had a meeting at the Mount meeting house, where we were advised to labor for that daily bread, promised to the faithful, which comes down from Heaven and nourisheth the soul unto eternal life.

In the afternoon we had a meeting at Vincenttown, where we were told that we should love God above all things, that all our idols and earthly loves must be parted with, that we may win Christ, the pearl of great price, the unspeakable treasure to our souls, and be found in him not having our own righteousness, which is of the law or will of man, but that which is through faith in Christ, and works by love to the purifying of the heart.

24th. Had a meeting at the court house, where I told them that the rich and poor meet together, and the Lord is the maker of us all, and is rich unto all who call upon him as a father and a friend. That all who obey him will be heirs of his kingdom, for the invitation of his love is to all. The spirit saith, come, and the bride, the living members of Christ, say come, and all that will come may come and partake of the fountain of the waters of life freely. Then we had an evening meeting in the Methodist meeting house at Pemberton, where I testified that God was no respecter of persons, that his love and his law were as universal to all the human

family as the outward sun that shines upon the earth. Where is that man or woman who has not heard his voice? "If I had not spoken unto you, ye would not have sinned, but now you have no cloak for your sins." Where is one amongst us who has kept the precepts of Christ? The grace of God which brings salvation hath appeared to us all, and would be our teacher if we were willing to be taught by it, and it would teach us the same that it taught the righteous in ages past; the denying of all ungodliness and the world's lusts, and to live soberly, righteously and godly in this present world.

25th. Had a meeting at Easton, where I was shown how dependent we are on Christ, the revealing power of God, for all our knowledge of the heavenly Father, and his holy and Divine nature, for no man knoweth the Father but he to whom the Son will reveal him. He is the only way, the truth and the life, and no man cometh to the Father but by him, and without him we can do nothing to his glory and honor.

We then had a small meeting at Evesham, where I spoke, showing that we were subject to disappointments, afflictions, trials, sickness and death. But the promise was to the faithful, "I will not leave thee nor forsake thee, if thou shouldst go through the water it shall not overwhelm thee, if thou goest through the fire it shall not kindle upon thee." Though we meet with various changes, if we can feel the heavenly Father to be with us in them all, then shall our souls be at peace with him and with all men.

26th. Went to Moorestown, and had a large meeting in Friends' meeting house, where I testified that God is

love and all his dealings with us are in love. The spirit of retaliation is not found in his ways, for they are ways of pleasantness and all his paths are peace.

Then we had a meeting in the afternoon at Haddonfield, to good satisfaction.

27th. Attended Woodbury Monthly Meeting, where I stated that there is a rest for the soul to be witnessed in this life, and the promise to those who seek it is: Seek and ye shall find; come unto me and I will give you rest.

28th. Attended Woodstown Monthly Meeting, which was large, where we were requested to examine ourselves that we may know of what manner of spirit we are, whether we savor of the things which are of God or of the things which are of man.

Then we had a meeting in the evening, where I testified that God is love, and it is universal to all, without respect of persons, even to the unrighteous man and the sinner. He is a God of reason and speaks to the reasoning part in man, as saith the prophet. Come let us reason together, saith the Lord; although thy sins be as scarlet they shall be white as wool, though they be red like crimson they shall be made white as snow.

29th. Attended a Monthly Meeting at Salem, where I had but little to say.

30th. Went to Lower Greenwich in company with Benjamin Griscom and his wife, where I stated that God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall have everlasting life.

We then went to Millville, and had an evening meet-

ing in the Methodist meeting house, where there were a large number of people of different societies. I was led to show them that Christ is the true teacher for all societies; and for every nation. Nothing else ever did or ever can give us an acquaintance with the Father, for no man knoweth the Father but the Son, and he to whom the Son shall reveal him.

31st. Had an evening meeting at Lower Greenwich, I think to the comfort and edification of many.

Eighth mo. 1st. Went to Port Elizabeth and attended the meeting of ministers and elders, at 8 in the morning. Then went to their Monthly Meeting, which was small, but had a very satisfactory time there.

2d. Had a meeting in the school house at Dennis Creek. There were no Friends living there, and the people were mostly Baptists. The meeting was large, and they seemed to pay great attention to what I had to say. They appeared loving and kind to us after meeting, expressing their satisfaction at our being with them.

Had a meeting at Cape May at 4 o'clock in the afternoon. There was only one family of Friends residing there. When I arrived at the meeting house, a woman came to me, caught me by the hand and held fast to it, and said she was in an abundance of trouble. I asked her what was the cause of her trouble. She said: "I have done wrong, I fear I have blasphemed against God, and the Methodists tell me I can never be forgiven; but I want to hear what you will say, for I think the Quakers do know the will of God, as he reveals himself to them." Then I asked her if she had repented of her sins; to which she replied, "Yes, sincerely." I

then told her we had a good master, and a God of mercy, who willeth not the death of a sinner, but that all should repent and live ; now if thee has repented of all thy sins, and will sin no more, but commit thyself into the hands of a gracious God, he will as assuredly forgive thee thy sins, as he reigns in heaven. She replied, " but I have denied him before men." Then I told her that Peter denied his Lord before men, and cursed and swore that he knew him not. But when his Lord looked upon him with an eye of pity, he remembered his goodness, repented and wept, and was forgiven. Again, our Lord said to the poor, humble penitent that stood trembling before him, I do not condemn thee, go and sin no more. The woman went into meeting with me, and sat down and wept much. The meeting was very large, and I had much to say. I think it was a season of divine favor, where we were all edified together. The woman looked very cheerful after meeting, and many expressed their satisfaction at my being with them. One man said if I would go about five miles to his house he would precede me and get the people together. I told him to go on and I would follow. Then we had a meeting that night at the mouth of Great Egg Harbor river, in a school house, where many were collected, and I stood forth for the glorious cause of the ever blessed truth, which breathes peace on earth and good will to men.

3d. Crossed over the river to Summer's Point and walked about five miles to Daniel Lake's, my brother-in-law, and staid with them that day and night.

4th. Had a large meeting in a school house near Smith's Landing, where I told them, that the greatest

evidence we have of God and his holy and divine nature, is found within us; as saith the apostle, all things that are to be known of God are made manifest within, and whatsoever maketh manifest is light, and that light which maketh manifest in the heart and soul of men is Christ.

5th. Had a meeting at Tuckahoe in a school house, where I told them that if we were perfect in our day and generation, as our forefathers and the apostles were, we should have judges, as at the first, and counsellors, as at the beginning, with nursing fathers and tender mothers to feed the lambs of Christ. Then, if a son should ask bread of one of us, who is a father, we would not give him a stone, but would hand forth such food as our souls know a feeding upon. Thus we should be partakers together of the Father's love, and we who are strong bear the infirmities of the weak.

Then had an evening meeting in a school house at the glass-works, where I showed the great difference between the law of a carnal commandment and the gospel of Christ. The law is in that spirit which works by force, but the gospel spirit works by love. It is clearly seen in the conduct of Saul who is called Paul. When he was under the law, he had a zeal for God, but not according to that knowledge which God teacheth, as he supposed God to be a being like himself, subject to anger and cruel vengeance, and retaliating on poor, frail man; so under this false zeal he persecuted the Christians, thinking he was doing God service. He became exceedingly angry with them, and for no other reason but because they did not think and see as he did; and why did they not see alike? Be-

cause they had their backs turned to each other; he was looking back on the old Jewish law, that letter which killeth, while they were looking forward, toward the new dispensation of God's love to the soul, that spirit which giveth life; and the more zealous he grew under this false zeal, the greater persecutor he became. But when it pleased the Father to cause his glorious light to shine round about him, and reveal his Son to him, what a great change there was. For then as he became more godly, he also became more loving and kind; he was no longer a persecutor, but was made willing to suffer persecution for the word of God and the testimony of Jesus, and be found in him, not having his own righteousness, which is of the law, but that which is through faith in Christ and works by love, which enabled him to stand forth for the glorious cause of the ever blessed truth as it is in Jesus Christ.

6th. Went to Port Elizabeth and attended their week-day meeting to good satisfaction.

We then had an evening meeting in the academy at Morristown, where we were made to rejoice together under a sense of the loving kindness and tender mercies of a gracious God towards us poor, frail mortals.

7th. Had a meeting at Dividing Creek, in a school house, where we met with a Baptist preacher. After I had finished speaking he also had something to say for our comfort and edification, and when the meeting was over we had considerable conversation on baptism. He said it was not essential to salvation, but it was an ordinance in their church. I told him, as for water baptism, I knew nothing about it; but this I do know, that there is one baptism essential for thee and me, that we be baptised every day into the love of the

Father and into a sense of his goodness. He said, yes, that was his belief also, and we parted in much good will.

We then had an evening meeting in a school house at Bridgetown. The people seemed a little disturbed by a noise in the street, and many went out and stood at the door where a great number had collected to listen to what I should say. The weather was very warm.

8th. Went to Shiloh and attended a meeting of the Seventh day Baptists, in the forenoon, and went home with some of them to dine. In the afternoon, we had a meeting of about 400 persons in the same house, which was a favored time to me and I think to the comfort of all. They were very loving, and one of their preachers went with us to be at a Friend's meeting next day, and seemed very happy in our company.

9th. Attended Friends Meeting at Greenwich on First day morning, where the Baptist preacher sat with us in the gallery, and when I was done speaking, asked if he might speak. Having liberty to do so, he stood up and spoke, saying, where the spirit of the Lord is, there is liberty, and I have felt it so at this time, and so went on to the comfort and edification of us all. After meeting we parted in good will.

At candlelight we had a meeting in a school house on the other side of the creek. There were more people than the house would hold, and I was led to show them that the love of God was extended to all, even to the sinner through Christ, the way, the truth, and the life, for even they who are dead in sin and transgression shall hear the voice of the Son of God, and all who hear and obey, their souls shall live. It was

a favored season with me and I think to the comfort of us all.

10th. Went to a small village called Jericho, and had a meeting in the evening, where I felt it to be my duty to explain some scripture passages as they opened to me as regards the resurrection of the dead ; that it was witnessed in this life by all who know Christ to be their Redeemer and Saviour.

11th. Had a meeting in Friend's meeting house at Alloway's Creek, much to the peace of my own mind.

12th. Went to Salem and attended their Quarterly Meeting for ministers and elders, where I counselled that we might keep our ranks in righteousness, and be found good examples to the flock as faithful stewards of the manifold favors committed unto us, and that we might give each one their portion of meat in due season.

13th. Went to Salem Quarterly Meeting for Discipline, which was large. There were several lively testimonies to the truth, and it was a much favored time.

We then had an evening meeting at Salem with the blacks in their house, but it was small for fear of a mob. Thomas Davis and several of our friends were with us.

14th. Had a meeting in a school house at Alloways-town, where I told them we were created as free from sin as Adam was, and we had only our own sins to answer for, as the prophet testified that the iniquities of the fathers should not be required of the children ; but saith the Lord, all souls are mine and that soul which sinneth shall die.

Then had an evening meeting in a school house

at Sharpstown, where I showed the great difference between the law of men and the gospel of Christ. Thomas Davis spoke after I had finished, and then Samuel Haddock also had something to say, so we were all edified together under a sense of divine goodness.

15th. Went to Upper Pennsneck, and had a meeting in Friends' meeting house, where I set forth the necessity of our watching unto prayer, that we may not be overcome with the temptations and trials which are to come on all the world, to try those who dwell on earth.

Then had an evening meeting at the Academy at Swedesboro, in company with Thomas Davis and wife, where I told them, there was but one faith, one Lord, and one baptism for all societies, and but one true teacher for all nations, who teacheth the ways of God truly.

16th. Had a meeting at Mullica Hill, where I stated that there is a resurrection to be witnessed in this life. He that hath part in the first resurrection on such the second death shall have no power. All who know Christ to be their resurrection and life shall be raised from the power of darkness unto his marvellous light.

Then went to Upper Greenwich and had a meeting at 4 o'clock in the afternoon, where I requested that we should be faithful according to the talents we had received, and be like those who are waiting for the coming of the Lord, that when he comes and knocks, we may open unto him immediately, and render up a true account, saying, Lord, thou delivered unto me two talents, and behold I have gained two others beside them, that we may receive the welcome news

of well done, good and faithful servant, thou hast been faithful in a very little, I will make thee ruler over more, enter thou into the joys of thy Lord.

Then had an evening meeting in a school house at Carpenter's Landing, where I spoke on the Lord's prayer. How could we call God, father, except we were born again of his spirit? and how can we say, Thy kingdom come, Thy will be done on earth as it is in heaven? unless we know the kingdom of God and Christ established in our hearts, for Him to reign there triumphantly over every propensity, fashion, and lust in us. How can we say, forgive us our debts as we forgive our debtors, unless we do forgive all their trespasses from our hearts?

17th. Had a meeting at the County Poorhouse where they were advised to be loving and kind to each other, and not quarrel as it would only make them unhappy, but that which maketh joyful here, is the spirit of Christ which breathes peace on earth and good will to all men.

Then had a meeting at Blackwoodstown or Good Intent, where it was shown unto us that the Christian religion does not consist of names or forms, but of good works. It is practical righteousness that maketh Christians, and experience in the revelation of Christ that teacheth us the knowledge of God.

18th. Had a meeting in the Methodist meeting house at Chew's Landing, where it was testified that God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life.

19th. Had a meeting in a Methodist meeting house

at a place called Greenland, where I told them it was by faithfulness to the Divine will that we receive the blessing which was promised to Abraham and his seed, not after the flesh but after the spirit, for that spirit of God which was in Abraham was Christ, wherein he and his seed with all the nations of the earth were blest, for he was with the Father before the world was. It was Christ who blest Abel, that he might offer a sacrifice acceptable unto God. It was Christ who blest Enoch with wisdom to walk with God, and blest Noah and made him perfect in his day and generation. It was Christ who blest Abraham, Isaac and Jacob, with all the holy prophets and apostles, and still blesses the righteous in the present day.

Then had a meeting in Friends' meeting house at Haddonfield, where I showed the necessity of our being engaged, each one for ourselves, for Divine help, that we all may keep our ranks in righteousness. Then there will be judges as at the first and counsellors as at the beginning, nursing fathers and tender mothers, good examples to the flock, faithful testimony bearers of the love of the Father, and of the tender mercies of our God.

20th. Had a meeting in Friends' meeting house at Camden, where we were advised to acquaint ourselves with God and be at peace.

21st. Had a meeting in Friends' meeting house at Westfield, where I told them that man made his own torment by transgressing the Divine will, as David did when he said, "If I make my bed in hell, behold thou art there." Man also makes his own joy as David did by obeying the Divine will. "If I ascend into Heaven there art thou."

22d. Attended a meeting at Rancocas, to the peace of my own mind, and I think to the comfort and edification of all.

23d. Went to Bordentown and attended Friends' First-day meeting, which was small. The testimony of Jesus was spoken of, when he said: "It is not every one that saith Lord, Lord, that shall enter into the kingdom of heaven, but they who do the will of my Father which is in heaven." It is works of righteousness that are required of us, and we must be led by the spirit of God that we may be heirs of his kingdom.

Then went to Columbus and had a large meeting in the Baptist meeting house, where I told them, that whatsoever things were written aforetime, were for our learning, that through patience and comfort in the Scriptures we might have hope. Now what comfort or hope can we have in the Scriptures if we do not understand them, and how can we understand them unless we get into the same spirit in which they were given forth. For all Scripture that is given forth by the inspiration of God cannot be rightly understood but by the spirit of God, which reveals it unto us. Well might the blessed Jesus say to the carnal-minded Jews, "Ye do greatly err, for ye know neither the Scriptures nor the power of God." If they had known the power of God they would have known the Scriptures, and could have discerned between the scripture given forth by the inspiration of God, and the commandments of men.

24th. Went to Atsion Furnace, where they seemed much prejudiced against us as a society. I told them we had come in love to have a meeting with them if it was agreeable. They enquired whether we were Or-

thodox or Hicksites. I said some call us Hicksites, but we call ourselves Friends; so we had much conversation on the subject of religion, and the more we talked the nearer we came to each other in the spirit of Christ. So they consented to let us have a meeting in the Presbyterian meeting house, where I showed them that Christ, the revealing power of God, is the true teacher, and to follow his teaching is the only way to the truth and the life, for no man can come to the knowledge of the Father but by him. We had a favored meeting where we rejoiced together under a sense of the goodness of God towards us, in manifesting himself in love to our souls. We were kindly used and parted in good will.

25th. Had a meeting at Batstow Furnace, where they were much prejudiced against our part of Friends, and it was nearly half an hour before we could get liberty to hold a meeting with them. I told them they might ask me any question they pleased, and I would answer according to our faith. They then said, "Do you believe in a Saviour?" to which I replied, certainly, or you would not see me here. "Do you believe he was anything more than a common man?" I said certainly we do, for no man can save his brother or give to God a ransom for him. "Then," said they, "do you believe in the atonement?" I answered, I do not believe that Christ by his death and sufferings on the cross atoned for all the wicked, both for the past, present, and they who are yet to come, or all would be saved; but I believe his redeeming spirit atones for all who are obedient to his will. By the aid of his redeeming power we may make our calling and election sure, and work out our

salvation by his holy spirit ruling in our hearts, both to will and to do his good pleasure. "Well," said an old woman, "that is what we believe;" and she was made to rejoice when she found we were not as our opposers had said of us. We attended the funeral of a young woman, and I spoke both at the house and at the grave, that we might all be prepared for the awful period of death. Then we had a large meeting in the evening at the Methodist meeting house, where many Catholics were also assembled. It was a favored time to set forth the universal love of the Father to all men. We were kindly treated and parted in peace.

26th. Then had an evening meeting at Gloucester Furnace, to the comfort and edification of us all.

27th. Went to May's Landing, and had a meeting in the Baptist meeting house, where I exhorted them to repentance, for we know not how soon we may be called to account for all our works.

28th. Had a meeting at Weymouth Furnace, where we met with a Methodist minister, who asked me many questions about our faith and belief. He said, "I want you to tell me how you get by, being baptized?" To which I replied; I do not get by it, for I find it needful for me to be baptized every day into the love of the Father, and into a renewed sense of his goodness, baptized into fellow-feeling for the distressed, as Jesus was. For as many as are baptised into Christ are baptised into his death, and buried with him by baptism into death; that as he was raised from the dead by the glory of the Father, so we should walk in newness of life. Then, said he, "How do you get by the Lord's supper?" I said, we do not get by it, for it is my de-

light to partake of it every day. Our Lord said, "Behold, I stand at the door and knock, and if any man will open unto me I will come in and sup with him, and he with me." This is the Lord's supper I believe in. "Do you believe in the resurrection of the dead?" I answered yes, in two resurrections and in two deaths, and we are told that he who hath part in the first resurrection, on him the second death hath no power; that every one who transgresses the Divine will becomes dead to that innocence wherein they were created, and to that sweet enjoyment of a holy life. This is the first death, and we are told that the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. That when we know Christ to be our resurrection and our life we will be raised from sin and transgression into newness of life. This is the first resurrection. Then we must have our love made perfect with God, and universal love to all our fellow-creatures, that when we are called to lay down these earthly tabernacles, that which is of the dust returns to the dust. This is the second death that hath no power over the spirit, which rises immediately to God who gave it, and this is the second resurrection.

29th. Had a meeting at Winslow Glass-works, at three o'clock in the afternoon, to good satisfaction.

Then had a meeting in the evening, at Hambleton Glass-works, where there were more people than the house would hold. I felt the spirit of truth to arise in my heart, to show the need there was for us all to seek to know God for ourselves, that our souls may be at peace with Him and all men.

30th. Had a meeting at Waterford Glass-works, at ten o'clock in the morning, where we had to rejoice together under a sense of the loving kindness and tender mercies of a gracious God in manifesting himself to be in our midst.

Then we had a meeting at Jackson Glass-works, where it was stated, that the great opener of all truth is pleased to open to the faithful ones new sensations of his love every day; and the greater our desire is after God, the more we shall become acquainted with his ways.

We then had an evening meeting at Longacoming, where I spoke on the parable of the talents, showing that the faithful receive a talent every morning, and in the evening they can render up a just account to their Lord, of their labors through the day, and be made partakers of the heavenly joys. This is the experience of the Christian.

Ninth mo. 1st, 1835. Attended Mount Holly Quarterly Meeting, which was large and satisfactory. Our friend, Edward Hicks, spoke, much to the comfort of all.

2d. I returned to Bordentown, and having left brother Aaron at home, went to brother Thomas's.

3d. Set out for the upper part of Jersey, with brother Thomas and wife, and went as far as Hightstown, where we asked a Methodist if we might have a meeting with them in the town. After asking us many questions, he said there were three meeting-houses there, and so directed us to the Baptist preacher. We then went to him, and he asked us if we were Orthodox? I said, "No; it was the self-styled orthodox Jews that put Jesus Christ to death, and I would not be one of them for any thing." Then said he, "Are you a Trinitarian, or do you believe in the Father, Son, and Holy Spirit?" I said, "Yes; and I believe these three

names are all one Spirit, and not three Gods." "Well," said he, "that is what we believe. Do you get your religion from the Bible?" I replied, "No; we get our religion from the Spirit of God, which is Christ within, the way, the truth, and the life." "Do you believe that Christ is equal with the Father, or do you think he is a created being?" I said, "We do not think he was created, for God the Father is not one thing, and Christ the Saviour of men, another, but are both one." "Well," said he "that is what we believe. Do you think the Scriptures were given forth by the inspiration of God?" I told him, "we believed in as much of it as Jesus Christ and the apostles believed, but no more." Then he said, "Did not Jesus Christ own it all?" I said "No; can thee be a preacher and not know that?" "What part did he disown, I have never seen it." Then I told him, there were many parts of the Jewish law which were inconsistent with the will of God. Moses made a law, saying, An eye for an eye, a tooth for a tooth, life for life. This Scripture was not given forth by the inspiration of God, for Jesus Christ would not own it. The Old Scripture commands men to swear. This Scripture was not given forth by the inspiration of God, for Jesus Christ would not own it, as he says, Swear not at all. The Bible says, Thou shalt love thy neighbor and hate thy enemy. This Scripture was not given forth by the inspiration of God, for Jesus Christ would not own it. An old elder who sat with us, said, "I think you are correct; I am willing to let you hold a meeting in our meeting-house." The minister also said he was willing, and we had a meeting in the Baptist house, which was a favored season, many expressing their satisfaction at our being with them.

4th. Went to Cranberry town, and staid at a Presbyterian preacher's, named Henry. He was very kind to us, and went with us to our meeting in the Presbyterian house, where I had a fine open time, I think to the comfort and edification of many. The preacher said he wished me to be encouraged, and told me I was welcome to come and preach to his congregation whenever I wished to.

5th. Had a very satisfactory meeting in the Academy, at Englishtown, and staid all night with a Presbyterian minister, named Daniel McLain, who was very kind to us.

6th. Had a meeting at Freehold, in the Court-house, which was crowded. The people were very quiet and seemed to pay great attention to what was said, as it was a season of Divine favor. I showed them that Christ is the true teacher for all men, a wonderful counsellor, and as a tender father, an almighty preserver to those who keep his word, for he willeth not that any should sin. But when we reject his counsel and transgress his will, and feel our sins lay heavy upon us, then he is pleased to arise for our help, with the offers of redeeming love, saying, Come unto me and I will have mercy, and unto God and he will abundantly pardon; cease to do evil, and I will pass by thy transgressions; do so no more and I will not hold them in remembrance against thee. For he willeth not the death of a sinner, but that all should return, repent, and live.

7th. Went to Shrewsbury Monthly Meeting, which was, small, but very satisfactory. I felt a word of encouragement for them, each one to keep their ranks in righteousness, being good examples to the flock, that they might know an increase, both in numbers and strength.

Then we had a large evening meeting in the Masonic

Hall, which was a favored time, and many expressed their satisfaction with it.

8th. Had a meeting in Friend's meeting-house at Squan with the inhabitants of that place, where the necessity was shown of our knowing Christ to be our redeemer and saviour.

9th. Attended Friends meeting at Squaneum, where it was stated that we must labor in the great work of the salvation of our souls, each one for ourselves, to bring every propensity, fashion and lust in subjection to the divine will, that we may witness a millenium state, for the lamb to lay down with the lion, and the wolf to dwell with the kid, the bear and the young lion and the fating together, and a little child shall lead them. The babe immortal shall have the government over them. The old man in us and all his deeds shall be slain, and the new man Christ Jesus shall reign their God over all; blessed forever be his holy name. Then had a short meeting at Colt's Neck, where I was not very well and had not much to say.

10th. Went to Middletown Point, where the people were mostly Presbyterians. No Friend had ever held a meeting there before, and it was two hours before we could get liberty to hold one. The old Presbyterian elders asked me what was my object in wanting a meeting with them? I told him, "To preach the gospel." "Well," said he, "is that all you want?" I said I wanted the people to hear me that we might rejoice together. Then he said, "If you can get the academy, I am willing." We obtained the privilege to hold a meeting in the evening, which was very large and much to the peace of my own mind.

11th. Had a meeting in the Baptist meeting-house, at a town called Washington. As we were directed to a Bap-

tist elder for information when we came into the town, I told him we had come in love to hold a meeting with the inhabitants of that town, if they were willing. He said, "What society are you of?" I told him we were Friends. Then he asked what doctrine we preached, I said the doctrine of Jesus Christ and the apostles. He then directed us to the preacher, so we went to him, and he asked us to what society we belonged, I said, "Friends." "Have you good credentials?" I then showed him my minute, and after reading it he said: "you can have the house, and we will hear you gladly this evening." So we had a large meeting, where we were all partakers together of the flowings of the Father's love.

12th. Went to Brunswick, where the people were much prejudiced against us, because we were called Hicksites by our opposers. We had been directed to three Presbyterian elders, to whom we went, and one of them asked if we were Orthodox? I told him, we were not. "Then," said he, "you cannot have a house to hold your meeting in, for you are deists. I heard a Hicksite preach one of the most ingeniously contrived deistical sermons that I ever heard," I asked him what it was about? he replied, "It was preaching Christ within." I asked him if he did not believe Christ was within. He said, no. I then told him he must be a reprobate according to the apostle's words, for he says; know ye not your own selves, that Jesus Christ is in you except ye be reprobate? Then we had a small meeting with the three elders, two women, and one boy, where I spoke freely of Christ within, the true teacher.

13th. Went to Friends meeting at Plainfield, where I felt the spring of life to arise in my heart to show them the loving kindness and tender mercies of a gracious God

unto his creature man, inasmuch as he manifests himself to us in every situation and place, as he did to David, when he says, "Whither shall I go from thy spirit, or whither shall I flee from thy presence, if I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there." No doubt David had experienced these different states. When Saul was hunting his life as a partridge upon the mountain, it was then he ascended in spirit to God, who was his safe hiding place and to his all protecting spirit he committed himself as to a strong tower where the righteous may flee and find safety. But when he transgressed the divine will and slew Uriah the Hittite, he made his bed in distress, and brought upon himself shame and confusion of face, and that fear which has torment. But it was not the will of God to leave his soul in hell, for he willeth not the death of a sinner, but by his redeeming spirit, plucked his feet out of the miry clay and set them on a rock, that when he took the wings of the morning to dwell in the utmost parts of the sea, there the hand of the Lord did lead him and his right hand should hold him.

Then had an afternoon meeting at Rahway in Friends' meeting-house, I think to the comfort and edification of us all.

14th. Had a meeting at John Harwood's house, where the power of truth was over all, and some appeared convinced in this meeting that God is love, and Christ is love, and all the children of God are united in one spirit, as the Father and Son are one.

We then had an evening meeting in the Court House at Perth Amboy, where words flowed freely to all, and I think to the comfort of many.

15th. Crossed the Raritan river to Staten Island, and had a meeting in the Methodist meeting-house; which was much crowded. I bare testimony that the invitations of the Heavenly Father are unto all the human family, calling unto us to obey his will. The voice that we hear within us, that we cannot silence, neither can we flee from it, is the voice of Christ, the redeeming power of God, which is universal to all, saying, "Come unto me and I shall have mercy, and unto God and he will abundantly pardon."

16th. Travelled about twelve miles, but no way opening for another meeting on the island, we crossed the river again and attended a meeting of colored people at Rahway. The minister spoke a long while, but when he was done, I stood up, with their consent, and made a few remarks.

17th. Attended Rahway Monthly Meeting, which was satisfactory.

18th. Went to Ephraim Vale's, who accompanied us to Brown Brook; where we had an evening meeting in the academy. We were made to rejoice together in believing that God is no respecter of persons, but in every nation those who love him above all things are accepted of him.

19th. Went to Moorestown, where we met with two Methodist ministers, who sent a messenger to know if I was a Hicksite, I told them we were called so, but we did not get our religion from Hicks or any other man, but we believed according to the evidence which we have revealed in us by the great Opener of all truth. So they consented to let us have a meeting in the Methodist meeting-house, which was a satisfactory one to many as they expressed themselves. Both ministers said they were glad we were there.

20th. Attended Randolph meeting of Friends on First day, where I stated that it was said, "Straight and narrow is the way to life and few there be that find it." But I am persuaded it is wide enough for a Christian to walk in, as there is all the liberty that would make a man happy in this straight way to life, for here it is that we have all the glorious prospect of heaven and happiness, where Christ reigns over all our propensities, passions, and lusts; God over all, blessed forever be his name; and the reason it is said to be narrow is because it will not admit of anything that would hurt or harm. The things that would separate us from the divine harmony are cut off from us, and it is here we can have union and communion with God. A way that the vulture's eye hath not seen, nor the lion's whelp hath not trod in, a way cast up for the ransomed and the redeemed of the Lord to walk in.

Then to Dover town and had a large meeting in the academy, where I had much to say, for words flowed freely to all. Many expressed their satisfaction with the meeting, as no Friend ever had a meeting there before.

21st. Had a meeting in the school-house at Flanders, much to the peace of my own mind.

22d. Went to the neighborhood of Hardwick, but not being well, I had no meeting this day.

23d. Went to Hardwick meeting of Friends, which was very small. I think religion is at a low ebb with them, and unless a revival occurs the meeting will fall.

24th. Travelled thirty-two miles to a Friend's house, and staid all night with them.

25th. Had a meeting in Friends' meeting-house, where I bore testimony against the traditions of men, and that spirit which works by force; against oppression and retaliation in anger.

26th. Travelled thirty-five miles to brother Thomas's, and found the family well.

27th. Attended Crosswicks meeting on First day, where I spoke to the peace of my own mind.

In the afternoon we had a meeting in the school-house at Yardville, where I invited them to come out of the law of a carnal commandment which is oppressive, for the kingdom of heaven suffereth violence by it, and the violent taketh it by force, for all the prophets prophesied until John. And from the days of John the Baptist until the reign of the Messiah the kingdom of God was preached, for John said to the soldiers, do violence to no man. And from the days of the Messiah's reign until now, the kingdom of heaven works by love, for God is love, and Christ is love, and all in whom Christ reigns dwell in love.

28th. Went on a visit to cousins John and Andrew Ridgway, and spent the day very pleasantly in their company.

29th. Spent the day in company with brothers.

30th. Set out for Philadelphia and went to brother Isaac's.

Tenth mo., 1st, 1835. Attended Green street meeting of Friends, and spent the following two days in visiting the city.

4th. Went to Spruce street meeting in the morning, and Green st. in the afternoon, and in the evening had a sitting with my brothers, sisters, and cousins.

5th. Set out for home and travelled thirty miles to Mordecai Hayes', where we met with our ancient Friend, Jesse Kersey.

6th. Attended Bradford Monthly Meeting.

Then came on home in ten days and found all well,

which I esteem to be a great blessing, having been from home nearly five months, travelled about 2,000 miles, and attended one hundred and twenty-eight meetings, fifty-nine of which were with other societies.

1836. I felt a concern to appoint a few meetings with other societies in the compass of Plainfield Monthly Meeting, and having its consent, I appointed a meeting on First-day, the 17th of Seventh month, in the Methodist meeting house at Uniontown. The meeting was large, and it was a favored time, wherein I was led to show the working of the spirit of God in our spirits; that we cannot work righteousness of ourselves, but there must be a co-working of the Heavenly Father's spirit with our spirits, as it was with Jesus when he testified, "The works which I do, I do not of myself, but it is the Father which worketh in me. The Father in me, and I in you, and you in me. The works which I do, shall you do also, and greater works than these shall ye do," because it is Christ the spirit of the Father working in us. The apostle saith, work out your salvation, and that with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.

On First day, the 24th of Seventh month, in the shade of some trees near a school house, I had a meeting, where I showed the difference between the law and the Gospel, and a spiritual warfare and a carnal one, as the prophet described it; in speaking of war with carnal weapons, he saith, every battle of the warrior is with confused noise and with garments rolled in blood, but the spiritual warfare shall be with burning and with fuel of fire, for it is Christ

within, the power of God, and the wisdom of God, as a consuming fire to every thing which is contrary to his holy and divine nature in us, when we come to witness the new birth of the only begotten of the Father, begotten in us. For "unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Thus he is working in us for the government of our spirits, that he may reign God over all in us. Blessed forever is his holy name.

Then on First-day, 31st of Seventh mo., I had a meeting at the poor house in Belmont County, where I spoke of John in the revelation, who said, there was a voice in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; not that we are looking for Christ to come down from above to rule all nations with a rod of iron, but he has come the second time, without sin unto salvation, to all them that obey, and he manifests himself in the souls of the children of men, there to establish his kingdom in their hearts and cast out the prince of this world, who hath nothing in Christ, and he will take the government of all our propensities, passions and lusts, not to rule us with a rod of iron but with the rod of love and the staff of comfort, that we may say with one formerly, "though I should go through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." He is indeed a reprovcr of evil and a comforter to all that do well.

Then on First-day, the 7th of Eighth month, I had a meeting in Friends meeting house at Plainfield at 4 o'clock

in the afternoon, which was a season of divine favor. I showed the difference between a faith by experience and by the hearing of the ear, between a baptism which is of God's spirit and that of water, between a resurrection of life to be witnessed in the soul and that of the body, which is of the earth and cannot rise above its nature.

On First-day afternoon, the 14th of Eighth month, I had a meeting at the Court House at St. Clairsville. It was a season of suffering and poverty to me.

Tenth month 20th, 1836. I obtained a minute from our Monthly Meeting at Plainfield, to appoint a few meetings within the verge of Short Creek Quarterly Meeting. On the 23d of the month, I had an appointed meeting at Smithfield, which was a favored, open time, for I felt the life to arise powerfully in my heart, to bear testimony against all false worship and lifeless forms, which are only the commandments of men. I also showed the necessity of our being baptised with the Holy Spirit, as Jesus and the apostles were, that we also may work out our salvation. For nothing else but the spirit of God working in us can ever cleanse the soul from all sin. All the waters in the sea, rivers, and streams of this earth, can never wash away one sin.

29th of Tenth month. Attended Flushing Monthly Meeting, which was small, held at Hopewell or Brushy Fork.

The next day I went to Freeport and attended their meeting, which was small. In the afternoon I had an appointed meeting, which was a refreshing season, and not to be forgotten.

The next First-day I went to Steubenville, my esteemed

friend John Elliot accompanying me, and had a meeting in the Court House at 3 in the afternoon, and another in the evening, both of which were favored opportunities.

The next day went to Warren and had a small meeting in a school house. The following day we had a meeting at Rhodes Dilworth's to good satisfaction. We then had a meeting in the large meeting house at Mount Pleasant, which was a refreshing season. Then to Harrisonville and had an evening meeting in Friends' Meeting house, where I think all were comforted under a sense of divine goodness. Then we had an evening meeting at Georgetown, where I felt very poorly.

We then went to the Select Meeting at Short Creek, and next day attended the Quarterly Meeting to good satisfaction. The following day we attended Concord meeting, which was a favored season and I had much to say. From thence we returned home and found our families well, which was a comfort to us both.

1837.—Having a concern to appoint a few meetings among other societies in my own neighborhood, I obtained liberty of our Monthly Meeting at Plainfield, Seventh mo. 13th, 1837. So I proceeded and had a meeting in the dwelling house of George Page, where many were collected. I had a fine, open time, and I think to general satisfaction.

Then the next First-day I had a meeting in the Methodist meeting house at Uniontown, where I bore testimony against war. A good meeting it was, and ended to the peace of my own mind.

The next First-day I had a meeting with the members of the Dutch Reformed Church, south of St. Clairsville, to good satisfaction as far as appeared.

The following First-day went to a Methodist meeting house, south of McMahan's creek, where I showed who the elect were, and that we might all be the elect if we were ever led by the spirit of Christ.

The next First-day I had a meeting in the Methodist meeting house near James Eaton's, which was a favored season.

Eighth month 23d. Attended our Quarterly Meeting at Stillwater, which was satisfactory.

25th. Attended our Yearly Meeting of ministers and elders, where I had some close doctrine much to the peace of my own mind. On First-day morning attended Short Creek meeting where I had much to say, and in the afternoon went to Mount Pleasant, where I was divinely helped to speak to the peace of my own mind. I think this meeting, through its several sittings, was the most in unity of any that I had ever seen before, there being much condescension and Christian love manifested in all the weighty concerns that came before us, and it ended in peace with all men.

Having felt a concern on my mind to attend the Yearly Meeting of Friends in Indiana, I laid it before our Monthly and Quarterly Meetings, and having obtained a minute from them both, I set out on my journey with my esteemed friend Elijah Gray, as my companion.

Ninth month, 15th. I travelled 38 miles to Cambridge, and staid with Samuel Hunt. The next day travelled 38 miles to Brownsville and lodged at an inn.

Then 46 miles through Columbus to an inn ; then 35 miles to Stephen Wilson's at Green Plain.

Then 28 miles to Waynesville, and put up at the widow Haines', and went to their Monthly Meeting, where our beloved friend Edward Hicks labored in the gospel during most of the meeting, but I remained silent.

Then eight miles to Springborough, and put up with our kind friend Amer Bailey, and attended their Monthly Meeting in silence. Edward Hicks had much to say in preaching the gospel.

Then 45 miles to Richmond, Indiana, and made my home with cousins John and Bathsheba Witchel.

7th of the week and 23d of the month. Went to see our friend George Hatton, before meeting, and he soon began to find fault with me, saying : "James, have you no elders at Stillwater Quarterly Meeting?" I said, "Yes, plenty of them." "Then," said George, "I think they are good for nothing, for I see thee has square-toed boots on, which are not fit for a preacher to wear in the gallery." I then asked him if he had no superfluous things about him? He looked at himself and said, "Not that I know of; does thee see any?" I told him it was not my place to judge him: he must be his own judge about his dress, and I would be about mine, for my boots did not hurt me.

Then went to the meeting of ministers and elders, where our friend Edward Hicks had something to say, and in a few of his last sentences, I saw where I could continue it much further; so as he sat down, I rose up with the same subject, and gave my views upon it. I brought the subject home to every one of us, and when I sat down, much unity was expressed by several Friends. Then George Hatton said, Friends had better not give their unity or assent yet,

to what our friends that are with us have said, for we know not, yet, what we may have to encounter. I think he was watching for evil, for the first opportunity he had, he told me I got up too soon after Edward sat down, which took away the weight of his sermon, for the people wanted time to go over it all after he was done, "for," said he, "the spirit of the prophets should be subject to the prophets. I said, "Yes, it should," and held my peace until he was done, and knowing that the prophets might all prophesy one at a time, I thought it was my turn next and spake on the subject of the thieves and robbers.

1st of the week and 24th of the month. Went to meeting in the new house and Edward Hicks in the old house. The houses were near each other and both of a size, I found it my duty to bear a testimony against war, showing that God was not the author and commander of wars and fightings, but that they proceeded from our lusts, that war in our members as we find by the scriptures. For that scripture which was given forth by the inspiration of God more than two thousand years ago, and was then profitable for doctrine, is yet as profitable as ever, for God is unchangeable. But that scripture which was written by the law of a carnal commandment, and represents God to be a changeable being like ourselves, subject to passions, anger and vengeance, the author and commander of wars and fightings, is not profitable for doctrine, for Jesus would not own it, nor would his disciples own it, neither will the spirit of God in us own it. When Jesus read the law of Moses, where it says, an eye for an eye and a tooth for a tooth, he tried the spirit by which it was written, and he found it was not of God; then the Father spake through

him and said, resist not evil ; that is, to show the spirit of non-resistance. When the law said, hate thy enemy, Jesus said, love them ; for if you only love them that love you, there is no reward for that, for sinners love each other. I say, love your enemies and do good to them that hate you, that ye may be the children of your Father which is in heaven.

Thus we find that the inspired apostle, in speaking of the carnal-minded Jews, says, they had changed the glory of the incorruptible God into an image like unto corruptible man. I spoke middling long on the subject of war, proving by the testimony of Jesus and the apostles, that it was not of God, but of carnal men.

Soon after meeting I was waited on at my friend William A. Brocks', by Daniel Whiteley and John Page. Daniel said he was dissatisfied with what I had said that morning in meeting. I had stated that the writers of the Old Testament were carnal-minded men. I said, no, the inspired prophets were not carnal when the spirit of the Lord God was upon them. I only spoke of that scripture which represented God to be the author of war and murder, which neither Jesus nor his disciples would own. I then told him I hoped he would not own that which Jesus did not. I am not a Jew but wish to be a Christian. He then left the subject, and asked me if I believed that Jesus was led into the wilderness by the spirit of God, to be tempted of the devil ? I said, no, God never leads his servants into the wilderness to be tempted of the devil, for God is light and in him is no darkness at all, and all who keep their eye single to that light, shall be filled with it and there is no occasion of stumbling in them. " Well, but the scriptures say he was." I said no, the scriptures do

not say what sort of a spirit it was that led him in the wilderness; but it was the devil that took him into a high mountain and showed him all the kingdoms of the world in a moment of time. He then asked me how Jesus could be led by the devil? I said, as thee and I have often been. There was a thought presented to his mind, and as he followed it, he was led to high imaginations of the kingdoms of the world, but seeing where it would lead him to, he rejected it, for he deemed the love of the Father to be greater riches than all the kingdoms of this world and the glories of them, and so the tempter fled and he came out of the wilderness. Then the spirit or angel of God ministered peace to his soul. I then told them that I had a meeting appointed at 3 o'clock that afternoon and it was time to go, so I went to meeting.

The house was well filled, and I stood up with these words: When the gospel was preached in ages past, from whence did they derive their authority? Was it from men or books, or any outward or external object? I answer, no. It was from the authority of the spirit of God immediately poured forth upon them, for when the prophet felt his soul inspired to preach the gospel, he said: the spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, to heal the broken-hearted and proclaim liberty to the captive. Of whom did the prophet speak, of himself or some other man? I answer, it would not only apply to himself, but to all the Lord's prophets, to Jesus Christ and the apostles, and to all the ministers of God that preach the gospel in all ages of the world. For all things that are to be known of God are made manifest within, by the pouring forth of his spirit upon us; it being a greater evidence than man or books

that enables us to judge angels and spirits, to know whether they are of God or not, whether it is through the instrumentality of men or of any thing we read; for that scripture which represents the Father of mercies and the God of all comfort to be the author of war and bloodshed, is not of God, but it was written under the law of a carnal commandment, for they have changed the glory of the incorruptible God into an image like unto corruptible man subject to anger, vengeance and cruelty just like themselves, in the spirit of retaliation, which scripture Jesus and the apostles would not own. I felt the spirit of God to arise powerfully in my heart to bear witness to the truth, as it may please the Heavenly Father to reveal it to me, without fear of mortal man, proving by the precepts of Jesus and the apostles, the inconsistency of war, slavery and all kinds of cruelty and oppression; being divinely helped to speak to the great peace of my own mind.

The meeting then concluded, and I was immediately invited by George Hatton to go home with him. I said yes, I will go with thee; for I felt that the Lord's power was over all. I had not been in the house long before George began at me in this way: "Well James, how do you come on at Stillwater Quarterly Meeting? are Friends alive there?" I said yes, I think there are some living members there. Then, said he, "Ah! how alive, what do they live on?" I answered, in the true and living faith. He then said, "what is the true and living faith?" I answered, it is a belief in the revealing power of God. Then, said he, "I do not know that." There being a number of Friends present, one of them said: "George, if thee does not know it perhaps James does." Then George said to me, come, I want to speak with thee, and he invited me into a private

room, and then began at me about my preaching. "I understand thee to say that God was not the author of war." I told him yes, I did say so. "Then thee may deny all the travels of the children of Israel through the Red Sea and the wilderness." I said I did not preach anything about that, but that God was not the author of war, neither did I believe that he ever commanded man to slay his fellow in any age of the world. Then, said he, "did He not command Saul to slay the Amalekites?" I answered, I have no evidence that God commanded Saul to slay his neighbors, or any man, woman or child, for it is inconsistent with his nature to get angry with the infant and suckling child, just pure from the hands of its Creator, and in the image of God, as much as ever Adam was. I then asked him if he had any evidence of it? He said, "the Scriptures say so." I answered, those Amalekites which are to be slain are all found within us; has revelation ceased? He said no. Then give me thy evidence. He said, "Thee need not say anything to me about it, for I am fixed, and it will not do for thee to deny the Scriptures." I answered, I do not deny anything, only such as Christ and the apostles denied. He said anger was the gift of God, for Jesus was angry. I said no, though the Scriptures say so, it was not wrath or malice, but when Jesus saw the cruel spirit that prevailed in the Jews, he looked round at them with sorrow, being grieved because of their anger and hardness of heart. George then said I had stated that God was in his nature, love, justice, and mercy, and not only this but he was a God of judgment also. I said yes, but not cruel judgments; I did not look for the judgments of God on my outward person, or that he would send hail stones and coals of fire on my farm, or hot thunder-bolts upon my cattle, but

I witnessed the judgments of God within me, there to judge down all wicked and false imaginations and ungodly zeals, and the things I had learnt by the hearing of the ear and the sight of the eye, which the spirit of God will not own. Then, said he, God did send hot thunder-bolts in my woods and struck a tree. I asked him if it was because God was angry at him. He replied that he did not know, and then said to me: "Thee spoke too long, too loud, and too fast; thee branched out too much, and did not explain anything thee said; thee made use of language thee did not understand." I asked what language? He said the word author; I had stated that God was not the author of war; I think, said he, thee does not know the meaning of author, it only applies to a writer or author of a book. I told him I had but little school learning, and knew nothing of grammar, but I would try to inform myself concerning the word author, and find out its proper meaning.

2d of the week and 25th of the month. Attended the first sitting of the Yearly Meeting of business in silence. The meeting seemed much divided in sentiment concerning the reference of a proposition from Green Plain Quarterly Meeting, to memorialize Congress on account of the oppressed condition of the blacks, which was not consented to by some of the heads of the meeting, and so the subject dropped. The epistles from other Yearly Meetings were read, and a committee appointed to prepare essays of epistles to other Yearly Meetings. Then adjourned till to-morrow.

3d of the week and 26th of the month. Went through the reports on the state of society. I found some close exercise and labor on several subjects through the course of this sitting. There was much excitement on account of some remarks made for the consideration of society; some

calling others Abolitionists, as though they were a separate people. My spirit was grieved to see one minister against another, and the jealousy and uncharitableness that was manifested amongst them. The same thing was preached amongst them that was preached by the self-styled Orthodox ten years ago, against us, that the dragon with the twist of his tail is drawing the stars from heaven. I do not believe such preaching ever did or ever will do any good. The meeting then adjourned till to-morrow at ten o'clock.

As soon as meeting closed I was waited on by Amos Cook, who said he wanted to talk with me. I told him I would meet him any where that I could. He told me to come and dine where he did, at a Friend's house in town, so I went accordingly, and after dinner I went to Amos and said, now I am willing to hear thee. He said let us go in a room by ourselves. I told him no, I have said nothing in secret that thee is concerned about; I have been taken once into a private place, but never intend to be again for anything I have said in public. So we concluded to take a number of Friends with us and go up into a chamber. The names of the Friends were Elijah Gregg, Levi Pickering, one man that I did not know, Hannah P. Wilson, and Margaret Pitman. I then asked Amos to please relate what was on his mind. He said he had felt a concern to me about something I had said in meeting on First-day that was very unpleasant. I asked him to tell me what it was. He considered a while and said he believed it was something about the law, but had forgotten the words. I asked him if I might help him, for I expected I knew the cause of his uneasiness. I had stated that the apostle said the letter killed, but it was the spirit that giveth life; then I queried what letter it was that killed, and answered, it was that

scripture which was given forth by the law of a carnal commandment, that represents God to be the author of war and fighting. Was that it? He said yes, I had stated that God was not the author of war. I then asked him if he thought he was. He said, "not now, but he once commanded wars under the law of Moses, but now he had made a new covenant and a new dispensation to his people." I then asked him if God was a changeable being. He answered "no." When; then, did he make a new covenant or dispensation? was it in the days of Jesus Christ? No, for Jesus came to bear witness to the truth as it was in the beginning. There has been no new dispensation that I can find, for God dispensed his will to his creature man by his spirit to our spirits and so from the beginning. What was the covenant he made with man in the beginning? It was this; that if he would hear his voice he might freely partake of all things that would make him happy, and the Lord would be his God and they should be his people, but in the day he transgressed he should surely die, not a dissolution of the body, but he should become dead to the innocency and the sweet enjoyment of a holy life, to that glorious image wherein he was at first created. Is not that so? Amos said it was. This is the covenant he made with Noah; that if he would obey him he should multiply and replenish the earth, and that God would not destroy all flesh any more for man's sake, and he would be their God and they should be his people, so he put his bow in the clouds for a token of the everlasting covenant. I said, is not that so? and Amos said yes. This is the covenant he made with Abraham; that if he would be obedient to his will he would make of him a great and mighty nation, and in him and his seed should all the families of the earth be blest, and he would be to them a God and they should be his people;

is not this so? Amos replied that it was. And what was the covenant God made with Israel, Abraham's posterity, when he took them by the hand and led them out of Egypt; was it that they should make burnt offerings and sacrifices of slain beasts, the blood of bulls and of goats for the sins of their souls? No, God never commanded it, as saith the inspired prophet, "I commanded them not, in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this thing commanded I them, saying, obey my voice and I will be your God and ye shall be my people;" is not this so? Amos said it was. I cannot find that God ever made a new covenant with the house of Israel which was not like that he made with their fathers, but it was a renewing of the same covenant, and thus it should read: After these days, saith the Lord, I will renew my covenant with the house of Israel, like that which I made with their fathers, which covenant they broke. And this is the covenant I will make; I will put my law in their inward parts, and write it on their hearts, and if they will obey it I will be to them a God and they shall be to me a people. I said, is not this so? He replied that he did not know. Now we find the covenant that God made with his creature man in the beginning, was the same through all ages, for he put his law within them. He renewed it in Abraham, Isaac, and Jacob, and hath confirmed it unto us, for the seed that he renewed in Abraham he renewed in all the families of the earth, that they might be blest; and that seed is Christ, the same yesterday, to-day, and forever, and the law of Moses, which was 430 years after Abraham, never annulled that law which was of God and was revealed in the heart. Amos now said he was satisfied with my explanations, and so we all parted in peace.

4th of the week and 27th of the month. Attended the meeting of ministers and elders at 8 o'clock this morning, I found it my duty to labor closely with the ministers, for I had perceived that they were at strife, I told them my spirit was grieved with some things I had seen; ministers publicly opposing each other. It might well be said that the rulers of the people caused them to err; is it not cause of mourning when we see such strife? We who are ministers should be peace-makers and not become divided into parties. The servant of the Lord is free from strife, he will not strive, nor cry, neither shall any man hear his voice in the streets.

What need there is, that we should adopt the language of one formerly: "Search me, O Lord! and try me, and if there be any evil in me, do thou it away; create in me a clean heart and renew a right spirit within me, and then will I teach transgressors thy way, and sinners shall be converted unto thee." Then adjourned till to-morrow morning at 8 o'clock.

We then had a public meeting for worship, where I showed that the spirit or son of God is the elect principle in man, and as many of the sons and daughters of men as are obedient to its teachings, they are elect. Therefore said the apostle, make your calling and election sure; that all the natural may be in subjection unto Christ the power of God and the wisdom of God revealed in our hearts, there to have dominion over our first nature, which was designed by the great Creator of man to be a servant, for it was said before the children were born, that the elder should serve the younger, for that which is first is not spiritual but carnal, and that which is afterwards is spiritual. If we keep all our propensities in subjection they are good servants,

but if we let them rule over us, they are hard and cruel masters.

5th of the week and 28th of the month. The meeting of ministers and elders met near the time adjourned to. I felt a concern for the ministers and elders, that we examine our own standing, each one for ourselves, and know our faith to be established on the revealing power of God, that sure foundation on which the church of Christ was built, that all the powers of darkness combined together shall never be able to prevail against it. That we may know that we stand plumb on the immoveable rock, as pillars in the Lord's house, for I am persuaded that if the pillars of this house are spreading apart, the whole building is in danger, and the language of the Master was, "What I say unto you, I say unto all; watch." The meeting of ministers and elders now concluded.

The Yearly Meeting again met and entered into business as usual. My mind soon became exercised for truth's sake, and I exhorted, that we might stand firm to the various testimonies which we profess to bear to the world, and the most that claimed my attention, was a testimony against war, slavery, and a hireling ministry. We need not go to the field of battle to see the spirit of war, for it can be seen amongst us in our meetings, when one Friend will publicly accuse another in contention and strife. We need not go to the South to see the spirit of slavery, but we can see it in our own meetings; that spirit which oppresseth the feelings of each other, calling a part of the meeting abolitionists, as if we were divided into two parts; are we not all abolitionists? I was born a member of the society, and have never joined any other, neither do I expect to. I have borne a testimony against an hireling ministry. I never

helped support a missionary, either to preach or deliver lectures on slavery. I want that we should come to the living witness of God in our own hearts, wherein we may see clearly that the Father of mercies and the God of all comfort never was the author of war, slavery or oppression, nor of that ministry which is for the love of any outward gain or the applause of men. The meeting then adjourned till to-morrow at 10 o'clock.

As soon as the meeting closed, a Friend who sat on the seat right in front of me, gave me his hand and said he wanted to speak with me, I asked him what his name was. He replied; Levi Cook, I then said, "is thee the man who has been hunting for me all the week? He said, yes. I told him to meet me at the house of John Witchel this afternoon. In the evening he came, and after talking a while with the Friends in the room, said, come James shall we walk out in the orchard? I said, no, all in the house know thy errand with me, for thee has been hunting me all the week, and telling a number of Friends of thy concern, and dissatisfaction with me, when I have been sitting within thy reach every day, and here are some Friends that have come to hear us talk together. We then went into a room in company with Elijah Gregg, John Witchel, Jonathan Wright, Levi Pickering, John Elliott, and William Craft. He said he was dissatisfied with what I had said in meeting on First-day. I asked him to please relate what it was. He said, I had condemned all the Old Testament and the writers of it, by saying it was written under the law of a carnal commandment. I told him no, it was not so, for it was only that part of the Old Testament which represented God to be a changeable being like ourselves, subject

to passion, anger, vengeance and cruelty, the author of wars and fightings, an eye for an eye, a tooth for a tooth, which neither Jesus nor the apostles would own, neither will the spirit of God in us own it, because it was written under the law of a carnal commandment and not by the command of God, for the apostle calls it the law of a carnal commandment, (Hebrews 7 and 19). Then he said, does thee believe that God commanded Abraham to slay his son? I said, I did not preach anything about that, and I want thee to keep to thy concern, but I can give thee scripture testimony about it. The Old Testament says that God tempted Abraham, but the inspired apostle says: "let no man say, when he is tempted, I am tempted of God, for God cannot be tempted, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed." Amos said that God had made a new covenant. I then showed him that God was unchangeable and had never made a new covenant, but had renewed the same which was in the beginning, and continues to renew it to all that will covenant with him. He then said I was as bad as Hannah Barnard. I told him I believed that she was a persecuted Christian. Then said he; does thee believe God ever commanded circumcision? I did not preach anything about that; I want thee to keep to thy concern, but I can give thee scripture testimony concerning it, (Acts xvi. 6, 7, 10.) And certain men which came down from Judea, taught the brethren and said; except ye be circumcised after the manner of Moses, ye cannot be saved. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up and said; now why tempt ye God, to put a yoke on the neck of the disciples, which

neither our fathers nor we were able to bear. And they wrote a letter after this sort. Forasmuch as certain men have troubled you, saying ye must be circumcised and keep the law, to whom we gave no such commandment, for it seemed good to the Holy Ghost and to us to lay upon you no such burden. Well, then, thee says God never commanded circumcision? I did not say so, I only tell thee what the apostles said. Does thee believe God ever commanded burnt offerings? I said: I can give thee the testimony of the inspired prophets on this subject, (Jeremiah vii. 22.) "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices, but this thing commanded I them, saying, obey my voice and I will be your God and ye shall be my people." (Psalms l. 9.) "I will take no bullock out of thy house, nor he-goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof," (Isaiah i. 11.) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands," &c. Again (Hebrews x. 5.) Wherefore when Christ cometh into the world, he saith, burnt offerings and sacrifices for sin, thou wouldst not, neither had pleasure therein, which are offered by the law of Moses. Then Amos asked if God ever commanded the Jews not to eat swine's flesh? I told him I could tell him what the apostle said, (1 Timothy iv.) Now the spirit speaketh expressly, that some shall depart from the faith, speaking lies, forbidding to marry, and commanding to abstain from meats, which God

hath created to be received with thanksgiving. For every creature of God is good, and nothing to be refused, and if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ. But this testimony did not satisfy Cook, but he wanted me to promise never to preach so any more, that God never commanded wars and fightings, but I told him, no, I would not promise any such thing, for it was my prayer every day that I might speak the truth, without disguise or fear of mortal man. Then he said to me: thee is worse than I expected to find thee, and I have no unity with thee, so he left me and went on his way.

6th of the week and 29th of the month. Friends again met. A committee was yesterday appointed to assist the clerks in preparing a minute of endorsement for Edward Hicks and myself. The committee on endorsements now reported that they thought best not to prepare any, which was united with by a few, but many were for giving the endorsement. I told them that I was satisfied, for I did not seek popularity or the applause of men, but when I could feel that I had done the divine will, it satisfied me, for I supposed it was because I had said that God was not the author of war, I then bore testimony that the witness for God in us is a greater evidence to us than the witness of man or of books, as it was to Jesus; for he said that John was a bright and shining light, and he bore testimony to the truth, and he bore witness of me. But I have a greater witness than that of John. So it is in the present day. If we prefer the witness of men or of books, before the revealing power of God to our souls, it will prove to us as a thief and a robber; it will steal away and rob us of the truth as it is in Jesus.

The Yearly Meeting now concluded. I had an interview with Caleb Mendenhall about war not being of God, for He never commanded it in any age of the world.

Ninth month 30th. Went to see our friends Anthony Foulke and Israel French.

First-day, Tenth month 1st. Attended Goshen Meeting, where I spoke of the gift of God to his creature man, showing that it was his son; for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

2d. Went about nineteen miles in company with Jacob Smith, to Samuel Silvers', where I staid all night.

3d. Went about six miles, to a school house, and had a meeting, where I directed them to the Spirit of God made manifest in their hearts, that we all might be enabled to worship Him who is a Spirit, in spirit and in truth.

4th. Then went six miles to Isaac Ballanger's, and visited a sick family in the neighborhood, to whom I had something to say. Then went to meeting at Westfield, where I had a good opportunity of bearing testimony to the truth.

Then 4 miles to a town called Camden, and had an evening meeting in the Methodist meeting house, where I bore a testimony against war, slavery, and all kinds of oppression, to the peace of my own mind. Was accompanied by Isaac Ballanger and wife and stayed all night with Joseph Woodward.

5th. Then 10 miles to Elk meeting, where I spoke of the first and great commandment, which is, to love the Lord with all thy heart and our neighbor as ourselves; for God is love and Christ is love, and all the children of God dwell in love with all men.

Then went to Sammuel Stubbs', where we dined. We now left our dear friends Isaac Ballanger and wife and went on about 10 miles to Springborough, where we lodged at Amer Bailey's.

7th. Had a meeting appointed in Friends' meeting house at Springborough where I had a fine open time, for I felt the Lord's power to be over all opposers of his truth. We lodged at Samuel Potts', where my companion Elijah Gregg was quite unwell.

7th. Then went 35 miles to Joseph Dugdale's, at Green Plain, and lodged with him.

8th. Went to Green Plain meeting, where I spoke of the Lord's servants whom he hath chosen, his beloved ones, in whom he is well pleased. Then 7 miles to Jonathan Peirce's and staid all night.

9th. Then travelled 45 miles to Runnelsburg and had an evening meeting in the Methodist meeting house, to the peace of my own mind.

30th. Then 43 miles to our friend John Shewards' at Zanesville, where I lodged.

11th. Had much conversation with John Sheward and a Friend named Warner, from Blue Rock meeting, concerning the scriptures. Then went 38 mile to Burr Grigg's at Middleton.

12th. Then 29 miles home, and found all well, which I esteem as a blessing of divine providence. Have been from home four weeks and travelled about 540 miles.

Having for a long time felt a concern on my mind to pay a religious visit to the inhabitants of Deerfield settlement, and to appoint a few meetings on my way there and back, I obtained a minute from Friends at Plainfield Monthly Meeting, the 15th of 11th month, 1838. The

next Seventh-day I left home in company with my esteemed friend Elijah Gregg, and went to our friend John Hall's, on the waters of Leatherwood. On First-day I attended Friends meeting, when the house was pretty well filled, and was favored to speak to the relief of my own mind. After meeting, went to Senecaaville, and had an evening meeting in the Methodist meeting house, which was a season of of divine favor. At the close of the meeting I told them I had a minute from our Friends at home, showing their unity with me as a minister. One man said it was not necessary to have it read, for he thought the people were all satisfied, and he would be glad if I would come and have another meeting with them.

19th. Then went to Cumberland and had an evening meeting in the Methodist meeting-house, much to the peace of my own mind. Just before I went to meeting, a man came to me and said he wanted to give me a text to speak on. It was this; "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." I told him that if the subject came before me whilst I was speaking, perhaps I would do so; and we then went to meeting, but the text did not come into my mind, whilst I was speaking, so after meeting I told the man I had forgotten about his text. He said; never mind, brother, you quoted texts enough and I am satisfied.

20th. Went to Caleb Hull's at Blue Rock and stayed all night with him.

21st. Had an appointed meeting in Friends' meeting house, where I told them that religion consisted in practical righteousness, and not in mere belief, for that scripture which was given forth by the inspiration of God is profitable for doctrine, and is for us to experience the truth of it.

I felt the necessity of quoting a number of scripture passages and explaining them to our understanding and experience. The travail of my soul was, to implore Him, whose glory I seek, to aid me in unfolding and explaining them with simplicity and clearness, with a calm and pure zeal, and with unfeigned charity. I had much to say, and through divine favor I think we had a precious meeting to the comfort and edification of us all.

After meeting we went in company with a number of Friends, to Warner Hayworth's, where we dined and had a comfortable sitting in the family. We next went to John Trimble's in company with Caleb Hall and wife, Warner Hayworth and wife, and John Hayworth and wife. We staid there all night, and had another sitting to the peace of my own mind.

22d. Thence we went to McConnelville in company with John Trimble and had an evening meeting in the Presbyterian meeting-house, which appeared to be satisfactory. Stayed all night with a man by the name of Abner Pyle.

23d. Crossed the Muskingum river and visited some sick Friends. We staid with Samuel Richardson.

24th. Had an appointed meeting in Friend's meeting-house at Deerfield, where I had clear openings of divine truth and words flowed freely, I think to the comfort and edification of many minds. Paid a short visit to William Wells, and then went to Obed Pierpont's, where I stayed all night.

25th. Attended Friends meeting at Westland which was crowded. I spoke of the gift of God to all who seek it, for it is his delight to diffuse himself with his own energy, wisdom and love, to that soul, whose object it is to do his

will. It is a greater gift than houses or lands or any property in the outward universe, even than a possession of that spirit from which they sprang, for he cannot communicate anything more precious, glorious or blessed than himself. It was a season of divine favor, and we were made to rejoice together, and part in peace. Then went to James King's in company with many other Friends, where we sat down together to our comfort and edification. Then went to Robert Wood's in company with four other Friends, where I spent the evening very pleasantly and stayed all night.

26th. Visited some of our friends in the neighborhood.

27th. Crossed the river for home. Here we parted with our friend John Trimble, and travelled about thirty miles to Ambrose Atherton's.

28th. Had an appointed meeting in his house, which appeared to be satisfactory. Then we had an evening meeting in the Methodist meeting-house at Sarahsville, where I spoke of the resurrection in spirit, showing that God speaks to every state and condition of his creature man by his spirit or son, that the dead in sin and trespasses should hear his voice, and if they would repent they should live. I had a fine open time. When I was done and about to close, a man named Daniel Pity rose and said he was not satisfied with some things I had said. He laid in many objections, the first of which was, that I preached the doctrine of the Sadducees, that I did not believe in any future state or devil, that I spiritualized all the scriptures, &c., and ended by wishing me to explain myself more fully on these points. I then rose and said I was willing to answer them all. The first was, that I had preached the doctrine of the Sadducees. I then appealed to the assembly

before me, showing that the Sadducees did not believe in any resurrection, angel, or spirit. But I had confessed both a resurrection in this life out of darkness into his marvellous light, and out of a state of sin and bondage, into that glorious liberty of all the sons of God; and when done with time here, I believe with Solomon, that man shall die and go to his long home and the mourners go about the streets; then shall the dust return to the earth as it was, and the spirit shall return to God who gave it. The inspired apostle says: sown a carnal body and raised a spiritual one. I did not believe in the resurrection of dead bones, for I had no scripture or experience for it, for flesh and blood cannot enter the kingdom of heaven. The second objection was that I did not believe in a future state. I then could appeal to the meeting that I had stated, we were all rewarded according to our works; for well doing we partook of the joys of our Lord daily; and for evil doing we partook of sorrow and anguish of soul, a foretaste of that which is to come. Then said he: "do you believe in future rewards and punishments?" I said, yes, he that does well will be rewarded with everlasting joys, and he that dies in his sins will have everlasting condemnation, for at the end of our time it may be said, "He that is righteous, let him be righteous still, and he that is filthy, let him be filthy still; for to be separated from the divine harmony forever is as great a torment to the soul as fire and brimstone is to the body. He said, "Yes, if not greater," so he appeared satisfied on that subject. The third objection was, that I did not believe in a devil. I answered that I believed in legions of them. We read of one woman that had seven, and I thought there were some men now-a-days that had more than seven. He then said

God led Jesus into the wilderness to be tempted of the devil. I said, no, the scriptures do not say what sort of a spirit it was that led him in the wilderness, but we know it was not God, for God is not tempted with evil, neither tempteth he any man or leadeth him in the way of temptation, for God is light and in him is no darkness at all; and Jesus saith that if we keep our eye single to him, our whole body will be full of light, and there will be no occasion of stumbling. The fourth was, that I spiritualized all the scriptures. I answered no, only that which was given forth by the inspiration of God, and was profitable for doctrine, for we must experience the truth of that, spiritually; but that which was only a historical account, a statement of facts, was not given by inspiration; they only wrote what they saw with their outward eyes, and I had not tried to spiritualize that part. We then quit our debate, and I told the people not to believe a thing merely because I said it, but try the spirits, whether they are of God or of men. The meeting then closed, when a woman came to me and said: I like what you said much, and I do not care what that man says (meaning my opposer,) but I would be glad to hear you again. We then went to our lodging.

29th. Had a large meeting in the Lutheran meeting-house, which was very satisfactory as far as appeared.

30th. Went to Elijah Greggs's and staid all night.

31st. Had a meeting in a school-house where I bore testimony against war, and told them that it was no marvel to me that there were professors of the Christian religion who would go to war, fight, and kill, when they took the scriptures literally and believed that God is a vindictive being, subject to anger and cruelty. It is no marvel that slavery

exists among professing Christians when they believe that God created one nation to rule over another, and the other was created for servitude and misery, as it is written of Jacob and Esau; before the children were born it was said that the elder should serve the younger, which things are only as an allegory unto us, for we need not go to our neighbors to find Esau, whom God hates. Not that God ever hated one mortal man that he had created, but it is our first nature which was designed for a servant and not for a master, as it is said: not that which is first is spiritual, but carnal, and afterwards, that which is spiritual. It is no marvel that man wants to rule over his fellow, when we believe that God chastises all his children with a rod of cruelty, as it is written, "Whomsoever the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." A fine example for parents to whip their children, for they think that God whips, and so they bring up their children in the very spirit of war and slavery, setting them an example of commanding with austere authority, and corporal punishment severely inflicted on all who will not obey. But in truth, God sets no such example to parents, but he deals with us in loving kindness and tender mercy.

Twelfth month 1st. Attended Friends meeting at Wrightstown, where I showed that God is mindful of all his rational creatures, and that he speaks to every state and condition among the children of men, to raise the soul out of darkness into his marvellous light; that there might be a growing likeness to God, who delights to diffuse himself in clearer and fuller streams of his own power, wisdom and love.

Then had an evening meeting in the Methodist meeting-house, which appeared satisfactory. Thence I returned

home and found all well, for which I felt thankful unto Him, whose promises never fail.

1839.—I thought it right for me to sell my farm, and move with my family to Fulton County, State of Illinois, and set up a Friends meeting there, a few Friends living in that place already. Getting my price, I sold, and with my family went on a steamboat at Wheeling, bound for St. Louis. We then moved all our goods on board another boat for Spark's Landing on the Illinois river, where we arrived all safe on the 4th of Seventh month, 1839. Bought a farm in the settlement of Friends, it being nearly two hundred miles from any Friends meeting. The meeting of which I was a member gave me a letter of recommendation as a minister in unity with them, which was a satisfaction to the strangers here, where I am now settled. I appointed a meeting on the first day of the week, which was held in good order, and I think to the comfort and edification of many, as well as to the peace of my own mind, and we have held a meeting once a week ever since, which is nearly a year. We now have a lot with a meeting-house built upon it, Friends are moving in the settlement more and more, and the prospect bids fair for a Friends settlement. This is the first of Fifth month, 1840.

Fifth month 1st, 1841. One year has now passed since I have written in this book, not having any remarks to make, as I have for the most part staid at and about home, and kept up our meeting once a week, I think to the comfort and edification of us all. Some five families of Friends have moved in since last year, but the time has not yet come for an established meeting of discipline. We

have lived in as much unity with one another, as any settlement I have ever lived in, there being no contention about religion, law, abolition, temperance, or schools.

Fifth month 1st, 1842. We have continued our meeting once a week since last year. Elizabeth Sidwell has frequently appeared in the ministry, mostly to satisfaction, though not without some opposers. I hope she may be strengthened by the divine helper to overcome the world, with all the opposers of godliness, and improve every gift of God, for they are all good and perfect gifts. About the last of the Tenth month a man who had been a member of the society of Friends, arrived in this neighborhood and taught school for one quarter. He then tried to obtain another school, which caused some contention in the neighborhood. Every meeting he spoke much in the way of the ministry, which seemed to be of good doctrine, but some unfavorable reports came after him, that seemed to make something of a party spirit in the meeting, for which I was very sorry. I hope the difficulty will be removed before long. We have lost one beloved Friend by death, who lay sick for some time, but closed this life in peace with God and man. Friends met and selected a suitable place for a burying ground about a quarter of a mile from the meeting-house. Our Friend James Russel was the first one buried there. I think our meeting has increased in numbers since last year, but there are not many active members, suitable to manage the affairs of a monthly meeting, so I think the time has not yet come for a meeting of business. I have kept mostly about home, except one visit to Putnam County, where I attended the opening of a Monthly Meeting called Clear Creek, about one hundred

miles from here. I was at three meetings there, all of which were favored opportunities. I also visited all the families of Friends in that neighborhood.

Fifth month 1st, 1843. The individual who created so much uneasiness last year by speaking in meeting, has moved his wife here, and still continues to speak in our meetings. Not being willing to clear up his character, Friends became uneasy at his frequent appearance, and his having so much to say, therefore a Friend spoke to him on account of the dissatisfaction, but he seemed to resent it, and having many relatives in this place, he was encouraged by them to continue his ministry, notwithstanding the opposition to him. All of them not being members, they combined together against Friends; the strife increased at every meeting, until finally Friends united in a letter to him, signed by most of the members, requesting him to desist preaching in our meetings, and to take a lower seat and leave the uppermost one for those who were members. After reading the request, he and his relations, with two other families, met and consulted together, and concluded to meet no more with us. Accordingly, they and two of our Friends left our meeting and set up one of their own. Our meeting is much less than it was last year. Charles Lowens and Eliza, his wife, were both removed by death. They occupied the uppermost seats in our meeting. Many of the young people are married, some have moved away, others are confined at home, which all tend to reduce our meeting still more; and many have left because of the great disturbances we have had among us; but notwithstanding our meeting is small, we all meet in love and part in peace. Elizabeth Sidwell often appears in our meeting, mostly to

the purpose for which we meet, though not without some opposition from a few individuals. No persons having moved here to take the place of those who left us, our prospect of a meeting for discipline is more gloomy than ever, though we have kept up our meeting once in the week from the first.

I felt it right for me to visit our Friends at Clear Creek ; so on the first of Eleventh month, 1843, I set out with my companion, Thomas Sidwell, crossed the Illinois river and travelled about sixty miles to William Brown's, in Tazewell county. On Seventh-day notice was given that we would hold a meeting in the neighborhood, so the next day we went nearly five miles to a small settlement of Friends on the Mackinaw river, where I had a meeting in a school house which was well filled. I felt the spring of gospel life to arise in my heart and flow towards all, to encourage us to look to God as our teacher, and not to men or books, for God delights to impart glories and blessings to his intelligent offspring. He hath implanted in every human breast a kindred nature to his own, that we might know him and so bear the image and likeness of our Father which is in heaven, in all our works here upon earth. My mind being enlarged, I had much to say, and we were all refreshed together, as a shower falling upon a thirsty land. I also had two other appointed meetings amongst Friends ; one at Tremont, which was large, where I showed the necessity of our having a just and pure knowledge of God and his holy and Divine nature, in order that we might serve and worship him aright ; for just the same idea that we have of the God we worship, we will endeavor to conform ourselves to, whether it be perfect or imperfect. A true and lasting knowledge of God is not to be obtained by any

object visible to the outward eye, nor by any history and traditions of men, but it is known by attending to the revelation of God's spirit in ourselves. For to be carnally-minded is death, and every dispensation of spiritual life is overthrown in us when we are under the control of the carnal mind, for it is at enmity with the law of God and will not be subject to it; therefore, we form an idea that God is a vindictive being like ourselves. As the apostle testified, "They have changed the glory of the incorruptible God into an image like corruptible man," &c. Thus we find that carnal-mindedness is the worship of such a God, but to be spiritually-minded is life and peace, for then we are not subject to the traditions of the carnal mind, but we will be worked into that glorious liberty of all the sons of God where none can make us afraid. Then we may be able to love our enemies and do good to them that hate us, having the spirit of God and Christ, who are kind to the unthankful and evil. The other meeting was not so large, there being two others in the village at the same time. The next evening we arrived at our friend, Joseph Mill's, in Putnam County, and on the following day attended their Monthly Meeting at Clear Creek, where I met with a number of my old acquaintance, and we had a precious meeting, for I felt the visitations of heavenly love. I felt that the spirit of strife was at work in this meeting, on account of those who are called Abolitionists and their opposers, and my mind became exercised on that account. I soon felt it right for me to visit all the families of Friends belonging to this meeting, which are twenty-eight in number. In this exercise my baptisms were often, and the work that fell to my lot was to endeavor to do away the strife, remove the prejudices, to subdue the spirit of cruel jealousy, put an end

to persecution; and destroy every uncharitable feeling; showing unto them that a manifestation of the spirit is given to every man, for it hath pleased our Father which is in heaven to divide the great work of reformation in the world amongst his faithful servants, one after this manner and another after that. There is a diversity of gifts, but it is the same spirit; there are differences of administration, but the same Lord worketh all in all. One feels himself called upon by Divine authority to bear a faithful testimony against the great evil of intemperance; another feels himself called upon by the same authority to bear a testimony against wicked and profane swearing, more particularly than any other evil; another feels himself called upon by the spirit of God to bear a testimony against the great evil of slavery, which seems to be the main subject of his discourse, and he is strengthened against all persecution on that account, and says but little about the many other evils amongst men. Another feels himself called by the same spirit to bear a faithful testimony against the wicked and ungodly spirit of war, and through persecutions, fines and imprisonments, whippings and all kinds of abuse, he stands firm to the glorious cause for which he was called. Are not all these testimony-bearers to the truth, servants of God, and members of the body of Christ, all crying against the evils that are prevailing in the world, one after this manner, and another after that, and all by the same spirit? Must he that bears a testimony against war persecute and disown him that bears a testimony against slavery, because their testimonies are not alike? I answer no; for God is with them and will be in them that are passive to his will. When I hear of the persecuting spirit it causes me to mourn, remembering that the time is but

little past since we all were visited with a spirit of jealousy, and disowned by those of our high professors for our religious faith and testimony. Now the same spirit is beginning to show itself again. Must the sword devour forever? How long ere the ministers and servants of God will bid the people return home, every one from pursuing his brother? Must the eyes say to the hands ye are not of the body, because the hands cannot see; or the ears say to the feet we have no need of you, because the feet do not hear? Should he who hath five talents condemn and destroy him that hath but one, because he cannot bear as great a testimony against any one evil as those who have five talents? Surely they should not, but being strong they ought to bear with the infirmities of the weak, and so fulfil the laws of God. Neither should the one talented envy and disown him that has five, because he goes farther in testimony than himself; let him rather rejoice that God has a more noble instrument in the glorious cause of the ever blessed truth and righteousness in the earth.

I had an evening meeting at Magnolia, where I endeavored to show the difference between having an experimental knowledge of God and a traditional or literal one; that it would be with us, according to our faith in the God we worshiped. If we believe that God is a vindictive being, we will find that vindictive spirit to grow and increase in us, which the carnal mind imagines is of God; and the more zealous we are under this delusion, the greater persecutors we shall become. But if we suppose God to be a being of all mercy and kindness, then we will become more merciful and kind as we have been taught of that spirit which giveth life. The wisdom and goodness of God are not seen in his works with the outward eye, but by a kindred

wisdom. The mark of God is seen in the heavens above and in the earth beneath, but nowhere is it so conspicuous as in a liberal intellect, a mind taught of God in all good works; that no man can have a just and pure knowledge of God but by having something congenial in his own breast.

I had another appointed meeting at Caledonia, where I bore a testimony against war and slavery, showing that both were in direct opposition to the spirit of him whom we profess to serve; for the spirit within us is the greatest evidence we can have, which will enable us to try the spirits, whether they are of God or of man, both liberal, historical and traditional; that we may come to a perfect knowledge of the truth as it was in Jesus, and be found faithful servants with the trust committed to our care, that when time is drawing to a close with us, we may adopt the language of our great and holy pattern, "I have finished the work which thou gavest me to do, and now, oh Father! glorify thou me with thine own self."

The next day being the first day of the week, I went to meeting in Friends' meeting house, which was well filled. I told them if we wanted to have a good meeting we must come with our hearts prepared to receive, and let it be our prayer whilst we are on our road, that our souls may be refreshed with spiritual food. Then none will be sent away empty, for he whom we serve will feed the poor with bread, and satisfy the thirsty soul with the waters of life. Then shall we be able to rejoice together under a sense of the loving kindness and tender mercies of our God.

Now feeling my mind clear of that settlement, I crossed the Illinois river at Henepin, and went to see my son in Bureau county. Staid one night with him, and then set out for home, and travelled about forty miles to Martin

Gibbs', on Walnut creek, Knox county. His wife is a Friend, and I was kindly treated at his house. Next day we proceeded on our way home and staid all night at an inn, and the following day reached home, and found all well, for which blessing I feel thankful.

This winter the weather has been quite moderate, but we have been visited by the typhus fever. Many have lain sick for seven weeks, and some have been taken off by it, one of whom is Elizabeth Sidwell, who departed this life the seventh of Third month, 1844; which makes two who have left the uppermost seats in the meeting since last year. The other one is Susannah Russel, who has moved away, so that she does not get to meeting. Both of them are much missed. I find the harvest is truly great and the laborers are but few. Oh, may the Lord of the harvest send forth more faithful laborers to take the place of those who have gone to the world of spirits.

Ninth month 1st, 1844. We still keep up our meeting, in peace and unity. Those who separated from us last year have dropped their meeting, and the originator of the disturbance, with his wife, have moved back to their relations in Indiana, so I feel in hopes our meeting will increase. It pleased Divine Goodness to send a Friend by the name of Thomas Lawrence into our borders, for our comfort and consolation. He appears to be a lively minister, and has now gone to attend the Yearly Meeting of Indiana. I think the Friends of Indiana are dealing hardly, one with another, on account of our testimony against slavery, because some Friends go farther than others. They have laid down one Quarterly Meeting, and will not admit any who are called abolitionists on appointments. The subject has rather appeared in suffering forms, and

on considering the spirit which was manifested last year, I concluded to address the Yearly Meeting with an epistle, of which the following is a copy.

VERMONT, Fulton Co., Illinois, Ninth mo. 2d, 1844.

*To the ensuing Yearly Meeting of Friends for Indiana,
to be held at Waynesville, Ohio.*

DEAR FRIENDS,—I trust it is in that love which aboundeth towards all men that I address you at this time, for I feel deeply interested in the transacting of the weighty concerns of Society, and the earnest breathing of my soul is, that there be no contention amongst you on account of our faith or religious testimony against the many evils in the world. Let us remember that it is but a few years past, since the uncharitable spirit of disownment was imposed on all of us for our religious faith and testimony; first laying down our meetings, and then calling all our members into subordination to the most popular faith in Society, and now have we commenced to take the same course with those who may differ from us in sentiment that our opposing brethren took with us, which we consider oppressive and contrary to the spirit of Christ. Alas! my friends, must the sword devour forever? know ye not that it will be bitterness in the end? How long then, shall it be ere the ministers and elders and servants of God bid the people return from persecuting their brethren? Although we have faith to remove mountains, and can speak with the tongues of men and angels, and have not charity, it will profit us nothing. Now it has pleased our Heavenly Father to call all of us into obedience to the voice of God within ourselves, for there are diversities of gifts and differences of administrations, but it is the same

spirit and the same Lord which worketh all in all.— For he hath divided the work to every man, severally as he will, and hath set every one of the members in the body as it hath pleased him; and the eye cannot say unto the hand, I have no need of thee, nor the head to the feet, I have no need of you. And now I address you all as members of Christ and fellow laborers in the great work of reformation in our day. And oh, what need there is for us all to watch over ourselves, that we may know of what manner of spirit we are, and that our zeal for God may be of the Lord's begetting in us, which will silently mingle with our spirits, in love, justice, and mercy toward all men; that it may be made manifest that we are the children of our Father which is in heaven, for He causeth the sun to rise on the good and on the evil, and sendeth rain on the just and the unjust. So if we ever convince one another of the evil of our ways it must be in that spirit which works by love, and then we may walk in that glorious liberty of all the sons of God, where none can make us afraid, knowing our strength to be in that spirit and power of the heavenly nature which bringeth the carnal mind into subjection and delivers the soul from the bondage of sin. It is no wonder that the apostle saith, to be carnally minded is death, for it is at enmity with the law of God and will destroy every new opening which inspires the soul, and all those glorious conceptions which have appeared to the mind. It is also true that the divine spirit giveth life and wisdom to all who seek it, and will enable us to do good for evil, and bear with the infirmities of the weak, and forgive every one his trespasses from our hearts. Now I am persuaded there are many testimonies that we, as a society, are called upon to bear to the world, one after this manner and one after that, and may we all act in a manner worthy of the vocations to

which we are called, with all lowliness and meekness, with long suffering and forbearance, one with another in love; endeavoring to keep the unity of the spirit in the bonds of peace, that in every testimony we bear we may be enriched by the Holy Spirit in all utterance and in all knowledge. I have feared that blindness in part hath happened to our once enlightened Society, as though some had forgotten that they were purged from their old dead forms and lifeless traditions of men by the renewing of the Holy Spirit; and when we were separated from our opposing brethren, we, being quite in the minority, met together in peace, where the Father of mercies and the God of all comfort was pleased to draw near, by spiritual influence and love, and comforted us in our afflictions, that we might be able to comfort those that are afflicted; and I humbly crave that we may not forget those gracious aids that were imparted to us. "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee let my tongue cleave to the roof of my mouth." Now God is faithful, by whom we are all called unto the fellowship of the Son, Jesus Christ our Lord, and I beseech you brethren, that there be no divisions amongst you. So in the salutation of love, I conclude, and remain your affectionate friend.

JAMES BELLANGE.

P. S. We have a small meeting of Friends in this place, and love and unity prevail amongst us. A visit from any of you will be acceptable.

Fourth month, 6th, 1846. I have been under much discouragement for the last year and have not travelled much on truth's errand, but have attended our little meeting at home, excepting two appointed meetings at Vermont,

and two at a neighborhood in the timber, one of them at Hiram Wentworth's and the other at the house of Stout Hart; both were held on the same day, and were favored seasons. Our friend Thomas Lawrence has neglected our meeting for more than a year, and we know not what has become of him, as he does not live in this neighborhood. The Universalists are trying to break in upon us with their doctrine, as they profess to believe much with us in regard to the love and mercy of God, but I find we differ very much on the explanation of many passages of Scripture, such as the end of the world, the resurrection of the dead, the atonement or salvation by Christ, making it a natural consequence entirely out of our control, &c. I crave that we may keep near the true witness, that all things that are to be made known of God are made manifest within, for he that believeth in the Son of God hath the witness in himself as it is implanted in the breast of all the human family; a manifestation of his spirit that will enable us to choose the good and refuse the evil. I have been worried with the literal explanations of many passages of Scripture, by those who profess to preach the everlasting gospel of Christ, which consists not in quoting of scripture only, but administering truth in the spirit and power of God, being then and at that very time influenced by his holy spirit. I find the most popular explanation of scripture is a literal one, applying everything bad as a subject suitable for our neighbors, but that which is good will represent our own situation. As we are the sheep and our neighbors the goats; we are the wheat and our neighbors the chaff which is to be burnt; we are the favorite Jacob that God loves, and our neighbor is compared to Esau whom God hates; we are the wheat and our neighbors the tares, we are

the true Israel, the favorites of heaven, but our neighbors are the wicked that God is angry with every day, and all the curses and woes of the hypocrites of old will be just on them. By this kind of an explanation they change the glory of the incorruptible God into an image like unto corruptible man. But blessed is that glorious light which enlighteneth every man that cometh into the world, for it shineth in the hearts of all true believers. That voice within us, the more sure word of prophesy, whereunto ye do well that you take heed, is as a light that shineth in a dark place until the day dawns and the day star arises in our hearts, knowing that no prophesy of the scripture is of any private interpretation, (2 Peter 1 and 20). But that scripture which is given forth by the inspiration of God and is profitable for doctrine, is for the good of all men and not to be confined to certain individuals.

Eighth month 18, 1846. *A Dream*.—I dreamt there had been a Friend's society in this neighborhood for about seven years, and there were many married folks, both old and young, and in all this length of time there had never been a child born in the society; and we were told the reason of it was, because we had eaten our bread unthankfully; and I thought we were all assembled in one room to eat, and were set down to the table, and it fell to my lot to wait upon them; but just as we began to eat I saw there was no bread upon the table, so I immediately got up to bring some, when I saw it in beautiful order, all in slices close by me. I took it in my hand and then remembered that it had been eaten before unthankfully; and I was in deep mourning because there had never been a child born in the society; and the spirit of prayer sprang in my heart, and I bowed down with the bread in my hand

and prayed most earnestly, that we might never more partake of the bread unthankfully, but that there might be children born in the society, and that we should be no longer barren and unfruitful, and I wept much, and the tears wet the bread that was in my hand, and in this great exercise I awoke and saw that it was a dream, but found myself in tears and much trembling.

1st month 1st, 1851. Nearly five years have elapsed since I have written anything in this journal.

In the year 1847 we made a request for a Monthly Meeting, but a year elapsed before we heard anything from the Quarterly Meeting, and then a committee came to open a Preparative Meeting, but we were not willing to have a Preparative Meeting without a Monthly Meeting also. Our meeting felt much discouraged, but after a long consideration and interchange of sentiment, we concluded to renew our request for a Monthly Meeting; which was granted, and was opened on the last Fifth day in the Tenth month, 1848. We were much delighted with our meeting, all going on smoothly, and we received more or less members every month for about a year, and in that time had not come in contact with the discipline or anything disagreeable. But at last some Friends, under a pretence of supporting the discipline, urged a complaint into the meeting, contrary to the wish of most of the members; so we came in contact with the discipline, and the spirit of persecution grew rife month after month until almost every person in the neighborhood was tired of it, and the meeting grew less and less until it was almost broken up. We made no advancement, but grew weaker and worse, so the meeting concluded to drop the charge and erase all the minutes on

that subject, and in so doing we have been enabled to hold our Monthly Meeting to our satisfaction, but that spirit of enforcing discipline on our members, has put a stop to all applicants for membership. However the spirit of coming more under the discipline seemed to be uppermost, and we united with Clear Creek Monthly Meeting in a request for a Quarterly Meeting to be held alternately at Clear Creek and Plainfield. Our request was forwarded by the Quarterly Meeting to the Yearly Meeting, but was there rejected, because of a little mistake of the clerk of the Quarterly Meeting, which seemed to discourage us very much, seeing and believing that the Yearly Meeting was more under the letter than under the spirit.

Christ came, and continues to come to every one that cometh into the world, and is a light in their souls to do away sin and put an end to transgression, but not to condemn and put away the man, but the sin in him. He had the spirit to choose the good and refuse the evil; not that he refused a man because he had some bad ways, and only chose the good men; but he is of purer eyes than to behold iniquity with any degree of approbation in any man, and he chooseth that desire or prayer which is good in every man. Christ is the sinner's friend and not his enemy; He is an enemy to sin and not to man; He loves sinful men, but loves not their sinful ways; He is kind to the unthankful and evil men, but not to their evil ways. Thus we are to become acquainted with what is good, just, and true, and to know a calling every aspiration of the soul into inquiry, to know what it believes and why it believes it.

Every man that believes in the Christian religion

must have the strongest evidence within himself of what he believes and why he believes it, that he may be able to give a reason for the hope that is in him. I believe many, through fear of man, reject the spirit of Christianity, not because they find its principles unjust, but because the Society, collected at Yearly Meeting, assumes authority over their faith.

I firmly believe that God and Christ, the Father and Son, are revealed to us in no other way than by a free and full investigation by our reason, which God has given us for the purpose, that we might be able to try the spirits and come to a righteous judgment, between the spirit of God and the false prophet, who always tells us that immediate revelation has ceased, and the resurrection of Christ is passed, and so they send us back eighteen hundred years to the writers of the Bible, asserting that the bible is the word of God to us and there is no other ; but I find many things in the Bible which clash with the precepts of Jesus and the apostles. The Bible teaches the spirit of rendering evil for evil, an eye for an eye. The precepts of Jesus and the apostles teach us the spirit of forgiveness and non-resistance ; the Bible teaches war and murder as a command of God ; but the inspired apostle tells us, that it had its origin in our lusts, that war in our members and not in God. Now we are taught not to believe every spirit, but that we are to try the spirits by a heavenly and spiritual reasoning, with the spirit of God in us, whereby we can know the truth, not because it is found in the Bible or precepts of Jesus, or in the writings of our forefathers and worthy predecessors ; but we are to try the spirit

in that ability which God alone giveth. I believe in the commands and gifts of God, and with all reverence wish to obey them, but not because I may be told they are to be found in the discipline, or rules of Society, or any other book. But I believe in a command, when I have the evidence within, by the exercise of my own reason, that it is of God, and I obey it because I believe it to be just. Jesus said to the Jews, why, even of yourselves, judge ye not what is right? Again, he that believeth in the Son of God, hath the witness in himself; and again, he that would do the will of my Father which is in heaven shall know of the doctrine, &c. Our Heavenly Father has made all men independent of the prophets of old time, because he now pours out of his own spirit upon all men, and we can come to the knowledge of God as truly as ever they did; we can all be taught in as high a school as the prophets and apostles were taught, and can declare as great a truth. So we have but one master, even Christ, and all men have equal rights as brethren. I own therefore no power to be lawful but that which is ordained of God. But when the Society commands me to believe this or that, it speaks in its own name and imposes a human authority for that of God. We find that almost every society, professing religion, has established a kind of ecclesiastical tyranny over its own members, and they everywhere struggle with all their might to retain it; even those of the Society of Friends, who fancy themselves in possession of the religion of Jesus, are still holding to the principles of idolatry and tyranny. But thanks be to God for his unspeakable gift, there are some in the Society of

Friends who are already escaping from under its power. I believe it to be a truth, that when we are directed to any outward law, or rule, or discipline, more than the law of God within us, it always did, and will, lead to idolatry, and idolatry leads to tyranny. Let us examine the subject. In the first place, we will go back to the days of Moses, when he made the tabernacle and placed in it all the most holy things, the oracles of God, as they called them, and the covenants, all made after the pattern shown him in the mount, and instead of directing every man to the spirit of God in himself, he directed them to that outward tabernacle, spread a veil over his face, and hid himself so that their minds became blinded, they fell into idolatry and made them a calf to worship; and as soon as Moses saw the idol, it produced the spirit of tyranny, and instead of exhibiting a meek and humble spirit that works by love, he got angry and set them to killing each other, and there was a great slaughter among the high professors of that day. Thus we see if we are directed to any outward law or ordinance, it naturally leads to idolatry, and that to tyranny. And now we will skip over about three hundred years, to the days of Samuel the prophet. And all Israel offered burnt offerings on the altar, and the priests that tended at the altar knew not the Lord, for they were sons of Belial; yet all Israel made a high profession of religion, for it is said that every cup and pot in Judea and in Jerusalem had this signature, "Holiness unto the Lord," and the bells on their horses had on them "Holiness unto the Lord;" and the priests kept the ark of God, all made after the pattern of heavenly things, and in it was placed all the most holy

things of the covenant, and instead of directing their minds to the spirit of God in them, they were directed to the ark, and so they naturally fell into idolatry and tyranny, for they were at war with the Philistines, and Israel was smitten, and there fell in battle about four thousand men. Then they said, let us fetch the ark of the covenant from Shiloh, that it may save us out of the hands of our enemies ; so they went to Shiloh and took the ark and the two priests, Hophni and Phinehas, into the camp of Israel ; and the Philistines fought and Israel was smitten, and there fell thirty thousand men, and the ark of God was taken, and the two priests were slain, and there was a sore and bitter cry heard, "The glory is departed from Israel, for the ark of God is taken." Thus it is evident, when the priests know not the Lord, and the minds of the people are directed to an ark, the work of men's hands, for safety, they will perish.

And now we will pass to the days of Solomon, who built a temple all after the pattern of heavenly things, and he placed in it all the rich treasures and the most holy things, and the priest brought up the ark of the covenant, and the tabernacle, and put them in the most holy place ; and Solomon and all the people sacrificed sheep and oxen before the ark, and instead of directing all Israel to the spirit of God in themselves, they were directed to the temple as a most holy place. And see how they fell into idolatry and worshiped golden calves which Jeroboam made for gods ; and they cast out the spirit of the Lord, and made themselves priests after the manner of the nations of the land, and the spirit of tyranny prevailed ; Israel against Judah, and Judah

slew Israel with a great slaughter, so there fell of Israel five hundred thousand chosen men ; and because of their idolatry and transgressions against the Lord, Jerusalem was encompassed with armies, and away went their holy temple, and all their rich treasures and most holy things, by an army of twelve hundred chariots and three score thousand horsemen ; for great was their idolatry in Jerusalem ; for Manasseh, the king, caused his children to pass through the fire, also he observed times, and used enchantments, and dealt with a familiar spirit and with wizards, and he set up an image which he had made in the house of the Lord ; an idol to worship.

Now we will skip over to the days of King Darius, when they rebuilt the temple. Then began they to build the house of God at Jerusalem, and with them were the prophets of God, helping them. And they sent a letter unto Darius the king. Be it known unto the king that we went into the house of the great God, which is builded with great stones, and timber is laid in the walls ; and this work goeth fast on, and prospereth in their hands. And this house was finished in the sixth year of the reign of Darius, the king. But instead of directing the people to the witness of God in themselves, they were directed to an outward temple, a house made with men's hands ; and they fell into idolatry and tyranny ; and thus saith the Lord of host : " Since the day that your fathers came forth out of the land of Egypt unto the present day, I have sent unto you all my servants, the prophets ; yet they hearkened not unto me, nor inclined their ear, but they did worse than their fathers. For the children of Judah have

done evil in my sight, saith the Lord. They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart." "Thus saith the Lord: Wo is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners deceive you, for they prophesy falsely unto you in my name. I have not sent them, saith the Lord." Now the king of Babylon surrounded Jerusalem again with arms, and burned the house of the Lord, and all the houses in Jerusalem with fire, and brake down all the walls round about. So away went their holy temple with all the vessels of gold and silver, and all their most holy things. It appears that in about fourteen years they began to build the temple again, and it was more than forty years in building, all made after the pattern showed to the prophet Ezekiel in a vision, and in it were placed all the most holy things; and this temple continued until the days of Jesus, when the Athenians worshipped an unknown God, the Samaritans worshipped they knew not what. The Jews invited all to come to Jerusalem to worship, saying, salvation is of the Jews. But Jesus seeing their idolatry and tyranny told his disciples the day was coming when the holy temple should be thrown down, and not one stone left upon another.

Jesus came in the spirit and power of God, to do away sin and put an end to transgression, and he did not direct the people to any outward temple, but to the

spirit of God in themselves ; that they might worship him in spirit and in truth. The apostles all embraced the spirit of reform, as it was given to them of Jesus ; and they wrote the New Testament, all after the pattern they had seen of Jesus ; and in it they put the promises, and the covenants, and all the most holy things ; and this testament has been handed down unto the present day ; and instead of the ministers of most of the societies directing the people to the spirit of Christ in them for a knowledge of God and his holy and divine nature, we find the ministers tell them that all immediate revelation of God to us has ceased, and so they direct the people to the Scriptures, 1800 years back, to the writings of the apostles, as the only rule for faith and practice. And so it is in most of their religious meetings ; that they cannot worship without the Scriptures, first to read a chapter, then sing a hymn, then take a text and speak from it an hour or two, and call it the gospel. Thus it was seen by George Fox and his worthy cotemporaries, that they made an idol of the Scriptures, and the spirit of tyranny prevailed amongst the priests and high professors of that day.

The Society of Friends became convinced of the truth as it was in Jesus, and that God yet reveals his will to every seeking soul, and not by the letter but by the spirit, and they could all meet in one place, to worship in spirit and in truth.

I have sometimes to take a view of the ages that are past and compare their religious opinions with ours of the present day.

We find, in reading of Moses and the prophets, that they and all Israel were wonderful sectarians. They sup-

posed themselves to be the peculiar people of God, above all other nations. "I gave rivers and waters in the desert, to give drink to my people, my chosen; for, this people have I formed for myself; and they shall show forth my praise." They concluded that God was angry with all the other inhabitants of the land, and had sent them to kill, destroy, and drive out all the inhabitants and take possession of their land, &c. This spirit continued to prevail until the days of Jesus, when he, in the spirit of his Heavenly Father, leaped over all their traditions, and broke down their sectarian laws, insomuch that they queried with his disciples, saying: why is your master gone to be a guest with a man that is a sinner? and at another time; why does your master eat with publicans and sinners? and again it was said to him: "How is it that thou, being a Jew, asketh drink of me, who am a woman of Samaria? for the Jews and Samaritans have no dealings." He condemned their law in a number of instances; that of life for life, an eye for an eye, and a tooth for a tooth, but to love our enemies, &c. And when he sent his disciples out to preach, he did not tell them to ride the circuit round, all confined to the Jews, but he sayeth: "Go teach all nations," not in the name of the Jews, but in the name of the Father, Son, and Holy Spirit; not the administering of cruel laws of men, on transgressors; but the merciful and forgiving spirit of the Father, saying: "Go into all the world, and preach the gospel to every creature;" not to tell them they were near to destruction, but to tell them to repent, for the kingdom of Heaven is at hand. And there was a great reformation begun, which was then spreading with the disciples of Jesus; they were now reforming from the outward law of

Moses to the inward and spiritual law of God, through Jesus Christ our Lord, to put an end to the sectarian principle and the spirit of war and oppression. When Peter went to the house of Cornelius, he said unto him: "Ye know how that it is an unlawful thing, for a man that is a Jew, to keep company or come unto one of another nation. But God hath showed me that I should not call any man unclean." Then Peter opened his mouth and said: "Of a truth, I perceive that God is no respecter of persons." And when the brethren heard of it, they contended with Peter, saying: "Thou wentest unto men uncircumcised, and didst eat with them." But Peter had to rehearse the matter from the beginning, and to expound it by order unto them. And when they heard these things, they glorified God, saying, then hath God also granted repentance unto life, to the Gentiles. For the Holy Ghost fell on them as it did on us, and so the Christian reform advanced for many years, until they began to form creeds and church-laws, and instead of directing the people to the light of Christ in themselves, they were directed to their creed; but after a while they wished to try the spirits, to know whether their creed was of God, and so they were divided, again and again, and a new creed was made at every division.

The apostle in his epistle to the Corinthians shows the difference between the religion of the Jews and that of Christians. The Jew's religion was an outward one, and their temple was an outward one, in which to perform outward ceremonies and ordinances. But the Christian's temple is his own body, where his mind retires to worship in spirit and in truth. The Jew's law was an outward one, and provided that they which administered the law should

live by the law, and they which minister in the temple shall live of the things of the temple; and they which wait at the altar, are partakers with the altar, for their performances were outward. But the Christian's law is an inward and spiritual one. Even so hath the Lord ordained that they which preach the gospel should live of the gospel, for it produces spiritual life to their souls, and their offerings are living and spiritual prayers to the God of our salvation. The Jews had gods many, and lords many; but to us Christians there is but one God the Father and one Lord Jesus Christ. Moreover, brethren, I would not that ye should be ignorant how that all our fathers, the Jews, were under the cloud, and were all baptised unto Moses, in the cloud. Their baptism was an outward one, to Moses and not to God; it was under a cloud and not in the clear visions of light. The Christian baptism is a spiritual one, and a daily one, not to man or by man, but by the spirit of Christ revealed in us; the same baptism that Jesus is baptised with. But the Jews often boasted of eating spiritual meat, when they gathered the manna in the wilderness, and did eat thereof. And they contended for it with Jesus, and asked him to show them a sign, that they might see and believe; for, said they, our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat. But see their mistake; that manna which they called spiritual bread or meat, was of the earth, earthly, and could not satisfy their earthly appetites, as Jesus told them; verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. So they spake of that water which gushed out of the rock when Moses smote it, as being spiritual,

when all the congregation of Israel drank of it, and all their cattle, and did satisfy their earthly thirst. Notwithstanding it was said they did all eat the same spiritual meat, and all drink the same spiritual drink, yet with many of them God was not well pleased, for they were overthrown in the wilderness; and the apostle tells us, who are Christians, that we should not lust after evil things, as they also lusted. Neither be ye idolators as were some of them, &c.; of whom there fell in one day, three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed. Therefore my dearly beloved brethren, flee from idolatry.

And may it not be said of us, who profess to be Christians, that we have gods many and lords many; that we may not make an idol of any outward law or ordinance.

When the inspired prophet, Isaiah, saw that Israel should be subdued by Assyria, for their infidelity and idolatry, and none should be comforted except those who put their trust in God, his advice was to Israel, not to fear those idolators; but to sanctify the Lord of Hosts himself, and let him be your fear instead of man; and God shall be unto those idolators a stumbling stone, and rock of offence, both to the house of Israel, and to the inhabitants of Jerusalem, and many among them shall stumble, and fall, and be broken. Then he invites them to bind up the testimony of divine truth, and seal the law of God among the disciples. And these shall look unto the Lord for counsel, and to no outward law whatever.

6th month 24th, 1851. To day, the second meeting of the Fulton County Peace Society was held in Friends

meeting-house at Plainfield. We meet without any distinction of sects, to bear our testimony against war and sectarianism, but in favor of peace and christianity. Our meeting was held to the satisfaction of those who attended it; though it was small on account of the cholera prevailing in Vermont, and the extremely wet and muddy roads and high waters. This meeting is intended for all societies or persons, of whatsoever sect or name, that we may all meet together with one accord and in one place, to mingle in this most noble testimony against war; all having a free and full exercise of that reason which God has given us, and of the light with which Christ has enlightened our minds, and let it so shine towards each other, to the comforting of those whose spirits breathe peace on earth and good will to men.

28th of Eighth month, 1851. I obtained a minute from our Monthly Meeting to visit Friends near Rock River and Clear Creek. I therefore set out with a young man as my companion, and travelled four days and a half, when we reached the house of our esteemed friend Mark Penrose, near Sterling, the county seat of Whiteside. It was Seventh day evening when we arrived there, and we were kindly received. The next day we had a meeting at the dwelling house of Edwin Penrose, wherein Friends were encouraged to keep to the principle of Christ, which is a spirit of universal love, and will lead us to practical righteousness, as it did Anna the prophetess, who lived four score and four years, in all of which time she departed not from the temple or principle, but served God, day and night, with fasting and prayer; not that she abstained from food, but fasted from her earthly and carnal will, with a contin-

ual watch over her thoughts ; which all of us might do at the present day, and then we would not be carried about by every wind of doctrine after the commandments of men. But let us go to the teacher of teachers, and minister of ministers—Christ within—who teaches all his people himself, and then we can all be taught in as high a school as there ever was in any age of the world ; and he will make all independent of those who have gone before us. The room was nearly full, and the meeting ended to the peace of my own mind.

The next day, we went eight miles to Joseph Wilson's, and had a meeting in his house, where it was shown that creeds and dogmas never could make the comers thereunto perfect. That if we were directed to any outward law or written rule, more than the spirit of Christ, it would lead us to idolatry ; that all written rules are inferior to the holy principle ; therefore if we keep to the divine spirit, it will make us wise, merciful, kind, and good ; and we will find the greatest enemy we have, is our own selfish and carnal will. It is by giving way to our earthly appetites and passions, that we are led into trouble and distress ; but let us remember that Jesus forwarned his disciples against this great evil, saying, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell. This enemy is the working of our carnal wills, for to be carnally-minded is death to our heavenly and spiritual nature, and it will cast us into distress and misery ; therefore our greatest enemies are those of our own house. The meeting was very still and quiet, and it ended to the peace of my own mind. We then returned to Mark Penrose's and stayed

all night. The next day we set out for Dover in Bureau County, and after travelling forty-two miles reached an old acquaintance, Isaac Norris, where we were kindly used. The next day we went about nine miles to my son John Bellangee's, where I found Thomas Sidwell, sick with the fever, who remained there several weeks before he was able to return home. I stayed with them two days.

We then set out for Clear Creek, and after crossing the Illinois River at Hennepin, arrived at our friend Jehu Lewis. The next day being Seventh day, we visited some of our friends, and attended Friends meeting on First-day, where I was led to show unto them that God is no respecter of persons, and we have no example from Christ, for that spirit of sectarianism and idolatry, though it seems to abound in nearly every society of Christians. When Jesus sent his disciples out to preach, he sent them to all nations; not to preach the creeds of men, or the forms and ordinances which had been imposed on them until the day of reformation; but they were recommended to preach repentance and amendment of life, for the kingdom of heaven is at hand. But there were some in his day that were slow of belief, and they wanted an outward sign from heaven, but Jesus said that a foolish and perverse generation seek after a sign, but there shall no sign be given them, but the prophet Jonah. So it is yet, many are seeking an outward sign from heaven, and some say it is to be seen in these Rochester knockings; others say, Lo! it is to be seen in animal magnetism, or in a clairvoyant state; which are but the workings of a carnal mind. The apostle in speaking of this grand deception, which comes by the art of man and works in the carnal mind, saith: his coming is after the working of Satan, with all power and signs and

lying wonders, and with all deceiveableness of unrighteousness in them that perish. The meeting bore what I had to say in quietness, and it ended to the peace of my own mind. I then returned home and found all well; but our grand-child, Rebecca Ann Bellangee, had died during my absence.

Romans xiii. 1.—“Let every soul be subject unto the higher powers. For there is no power but of God.” That is to say there is no higher power. Therefore the apostle required every one to be subject to all the powers that are ordained of God. We cannot believe the apostle meant to say that all the powers that men have over their fellows, in war, murder, tyranny, slavery, and every other oppression, were ordained of God, for if all men were subject to the ordinances of God there would be no oppression amongst men; for the power which God has ordained is a power of love and kindness, that we should do unto others as we would wish them to do unto us. Pilate said unto Jesus, “knowest thou not, that I have power to crucify thee, and have power to release thee? but Jesus answered thou couldst have no power at all against me, except it were given (or rather, permitted) thee from above;” and as Pilate’s power was only permitted, not ordained, of God, “therefore,” said Jesus, “he that delivered me unto thee hath the greater sin.” We see that even now the highest power is ascribed to men of the earth, who sit at the head of our United States. It is acknowledged by thousands that their power in which they make laws and rule over the nation is all ordained of God. Therefore they are encouraged to make a law to hold and keep their fellow-man in cruel bondage; also the

Fugitive Slave Law, which is oppressive to all the friends of Christian liberty, compelling us to support slavery by helping to return the fugitive to bondage. This is not ordained of God, but it is only the power of carnal minded men, and it is at enmity with the ordinances of God; as the apostle saith in the third verse, For rulers (that are ordained by divine authority) are not a terror to good works, but to evil. Do that which is good, and thou shalt have praise of the same. For if he is the minister of God to thee for good, he speaketh not the word of God to thee in vain; for he is a minister of God, a reprovcr of him that doeth evil. Wherefore ye must needs be subject for conscience sake. For this cause pay you tribute also, for they are God's ministers, attending continually upon this very thing. Therefore we are required to render to all their dues, and tribute or custom to those that God has ordained to minister good to his people. Fear our own carnal and selfish will as the greatest enemy we have. Honor God above all things, for he hath all power in heaven and earth, and to him alone is it due. Owe no man anything, but to love one another. But let us examine for ourselves. Are those men who are now at the head of our earthly government, God's ministers? Do they execute the righteous laws of God, in love, justice, and equity to all men, of every place and nation? Jesus saith, "it is by their fruits ye shall know them." Now, all their works that are good, we are willing to admit as a divine favor, but those which are in direct opposition to the holy spirit and the unchangeable truth as it is in Jesus, we are not bound by the laws of God to rever-

ence or obey. In the days of the apostle, the rulers and elders commanded Peter and John not to speak at all or teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The kings of the earth stood up and the rulers were gathered together against the Lord, and against his Christ, who said unto the apostles, "Did we not command you that ye should not teach in the name of Jesus, and behold ye have filled Jerusalem with your doctrine." Then Peter and the other apostles answered and said, "We ought, to obey God rather than men." It is most certain that the apostle Paul did not regard the priests, or the rulers under the law, as God's highest powers, or his ministers, of which he directed every soul to be subject to. But it was the humble servants of God and ministers of Jesus Christ; for in his last farewell address, he said to such, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (or ministers) to feed the Church of God." For their power is ordained of God. The God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God."

God is a spirit of love, light, and life. And he hath created in us a likeness to himself, and among the many blessings which we have received, there is none greater than the gift of his own spirit, in order that we may manifest it toward each other, and to all men of every sect and opinion. He hath by his holy spirit enlightened every man that cometh into the world, that all of us, his intelligent children, may bear a growing like-

ness to our Father which is in heaven. For it is a fundamental principle of God and of Christ, that we should love one another, not only our friends but our enemies also; and this is most consistent with his nature and goodness, to require of us obedience to a principle of action by which he himself is governed. The lofty principles of excellence which God requires of his children, must be of the same nature which constitutes the perfection of himself, for it is unreasonable to believe that he would require obedience to principles which have no foundation in his own being. If the eternal, unchangeable love of God embraces the souls of his enemies, the precept comes to us with all the authority of the divine nature to enforce it. As the Father of mercies and the God of all comfort is kind to the unthankful and to the evil, so are we commanded to love our enemies and to do good to them that hate us, that we may be the children of our Father which is in heaven. For this is the nature of Him in whose nature we are to appear before men.

So unchangeably is he a God of love, that he causeth the sun to rise on the good and on the evil, and he sendeth rain on the just and unjust. "If ye only love them which love you, what do ye more than others? do not even the publicans so? But be ye perfect as your Father in heaven is perfect." (James v. 11,) "Ye have heard of the patience of Job, and have seen the end of the Lord that he is very pitiful, and of tender mercy." (Luke vi. 36,) "Be ye therefore merciful, as your Father also is merciful." (1 Peter i. 15,) "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am

holy." (John iii. 3,) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (7th verse,) "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous," or, as God is righteous. (John iv. 11,) "Beloved, if God so loved us, we ought also to love one another. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Herein is our love made perfect, that we may have boldness in the day of judgment, because, as God is, so should we be in this world. We love him because he first loved us, and commanded us to love one another; therefore, if a man say, I love God, and hateth his brother, he is a liar. The witness of God is greater than that of man; for he that believeth in the Son of God hath the witness within himself." (John i. 7,) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. He that saith he is in the light of Christ, and hateth his brother, is under a mistake, for he is in darkness even until now." Jesus in his sermon on the mount, shows that we are to be in spirit like himself; saying, "Blessed are the merciful for they shall obtain mercy, and the pure in heart for they shall see God, and the peacemakers for they shall be called the children of God." (John xiv. 12,) "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom ye know; for he dwelleth with you and shall be in you. If a man love me, he will keep my

words : and my Father will love him, and we will come unto him, and make our abode with him. This is my commandment : That ye love one another, as I have loved you. And this is the work of God, that ye believe in him whom he hath sent, and in works of love and mercy ; For it is God that worketh in you." Jesus is the pattern for our imitation, and in following his example we become followers and imitators of God. For it is evident that God is governed by the same feelings of love that he requires his children to manifest to each other ; therefore, let us be followers of God, as dear children, by overcoming evil with good. The Father gave his son Jesus a work to do, such as he doeth himself, as he saith : " My Father worketh hitherto, and I work." Just so he hath given every one of his beloved children a work like he himself doeth, and if we are faithful to his requirements, we may at last be able to say with Jesus : " I have glorified thee on the earth ; I have finished the work which thou gavest me to do." And again, we would appeal to the witness for God in all men, saying, " If I do not the works of my Father, believe me not ;" and let the same principle rule in us, which was in Christ Jesus, to overcome evil with good by a spirit of universal love towards all men. When Jesus sent his disciples out to preach the gospel, he said, " Go ye therefore and teach all nations, in the name of the Father (which is his spirit) and of the Son, or Holy Spirit." Therefore Paul saith ; " I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." There is one Lord Jesus Christ, and by whose spirit we work ; who shall change our vile spirits that they may be fashioned like unto his glorious spirit. For when the

Jews put Jesus to death, the earnest breathing of his soul was, "Father, forgive them, for they know not what they do;" setting an example which was followed by his holy martyr Stephen, who said, "Lord Jesus, receive my spirit," and he cried with a loud voice, "Lord, lay not this sin to their charge." Thus we see it is the Divine nature to love and forgive its worst enemies; and so it would be with us, if we had the spirit of Christ, always seeking to overcome evil with good. If God hath created in us a nature to give good gifts unto our children, how much more is it the holy and divine nature of our Father, who is in heaven, to give good things to them that ask of him, even the gift of the Holy Spirit. What! know ye not that your body is the temple of the Holy Ghost which is in you; therefore glorify God in your body and in your spirit. When Jesus told the man in the parable: "I forgave thee all that debt because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish.

MEDITATIONS.—(John iii. 2,) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he (Christ) shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him, purifieth himself, even as he is pure." As we bear the image of the earthly in our body of flesh, we shall also bear the image of the heavenly in our spirits in this life. For it is the same God working in us which worked in Jesus; and if Christ appears in all our ways of righteousness we can adopt the same language that

Jesus did, saying, "The works that I do, I do not of myself, but it is the Father that worketh in me: my Father worketh hitherto." And if he appears to us, we will work just like him. So as the spirit of retaliation, or rendering evil for evil, is not to be found in the spirit of God or Christ, neither would it be found in us if Christ appears in us. Just so, if Christ is the sinner's friend and never partakes of their sins when he appears in them, we would also be their friend, and visit them with restoring love. Christ overcomes evil with good, for it is his nature to do so, and he also commands us to do so that we may be like him; bearing the image of our Father which is in heaven and being his children. As the Father never sent the son to condemn his people in the world, but to appear in them; not to pass cruel judgments, but the spirit of mercy and forgiveness; so it would be with us when he appears in our spirits. We would not judge and condemn each other for our religious faith, but rather judge this, That as we are Christ's, so are they Christ's; for with that same judgment ye judge others, ye shall be judged also; and with what measure ye mete, it shall be measured to you again; and I firmly believe that God cannot lie, because he is a God of truth. He cannot err, because he is a God of wisdom. He cannot hate, because he is a God of love. He cannot be cruel, because he is a God of mercy. He cannot be oppressive, because he sent his son to relieve the oppressed. He cannot blind and darken the minds of his people, because he is light, and in him is no darkness at all, and it is his nature to enlighten and inspire their understandings with his holy spirit. The Father never sent the son to condemn his people, but it is their bad conduct which condemns them, for there is no condemnation to them that do

right ; for he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment ; because, as God is, so should we be in this world. Jesus believed in God because he had the witness in himself ; just so with every man that believes in God ; they all have the witness in their own hearts. As it is God's nature to comfort us in our afflictions, so he intends that we should comfort those which are in trouble ; for as Christ bears with our infirmities and weaknesses, so he requires of us, who are strong, that we should bear with the infirmities of the weak. As Jesus was and is the sinner's friend, always ready to forgive and never willing to punish, so he hath commanded us, that we should forgive all men their trespasses, not only seven times, but until seventy times seven ; for God is no sectarian or respecter of persons, but he teacheth all men of every place and nation himself. So, Jesus commanded his disciples to teach all nations ; not in the name of men, but in the spirit and power of the Heavenly Father ; not in outward or written creeds, but to teach them to look to the gift of God in their own hearts.

ADVICE TO THE SOCIETY OF FRIENDS,

AND

MEDITATIONS ON MAKING USE OF THE LAW.

My mind has been exercised for some time on account of the way and manner some of our high professing Society have been in, of making use of the law unlawfully, which is to lay hold of it as a weapon, to force or compel, or make another do what they would not do, which is making use of the law unlawfully, or contrary to the doctrine, example, and command of the holy law of Jesus Christ, whom we are professing to be our governor, our guide, and lawgiver. And as there is an outward law amongst men for an outward rule in dealing one with another, which is no doubt a good law if a man use it lawfully, and I believe all Christians may make use of the external law in any way that is not contrary to the law of Christ, our holy lawgiver.

ON GOING TO LAW.

A law is good if a man use it lawfully. It is a faithful saying that they who have believed in God might be careful to maintain good works, and avoid all contentions and strivings about the law, for they are unprofitable and vain. For the law made nothing perfect, but the bringing in of a better hope did: for it is as a school

master to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a school master. The royal law is after this sort, "hear, O Israel, the Lord our God is one Lord." And "thou shalt love the Lord thy God with all thy heart, and with all thy soul and strength." This is the first commandment. And the second is like unto it. "Thou shalt love thy neighbor as thyself." On these two hang all the law and the prophets. Now, my friends, all law or laws that do not hang on these two commands are most assuredly unlawful. The testimony of our Saviour was, that "all things whatsoever ye would that men should do to you, do ye even so to them:" for this is the law, and the prophets were governed by it. This is also the law that Christ testified that he came to fulfil. The apostle testified that the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself. This is the law of God, for love is the fulfilment of that law. But that no man is justified by the external law in the sight of God, is evident; for the just shall live by faith. But the law is not of faith. But the great apostle queried with the Galatians after this sort: "O foolish Galatians, who hath bewitched you that you should not obey the truth. This only would I learn of you. Received ye the spirit by the works of the law, or by the hearing of faith?" are ye so foolish, having begun in the spirit and now think to be made perfect by the flesh? "He that ministereth to you the spirit and worketh miracles among you, doth he it by the works of the law or by the hearing of faith?" Now my friends, are we so foolish, having begun to walk in the faith and spirit of Christ,

and kept his holy law, that we now think to be justified by the law of a carnal mind, which is a yoke of bondage ? But the apostle declared, "when the fulness of time was come, God sent forth his son made of a woman, and made under the law, to redeem them that are under the law, and were bound by the law." Therefore, they that are redeemed are no more servants under the law. So then, brethren, we are not children of the bond-woman but of the free. So let us stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. For every one that is under the law is a debtor to do the whole law, and Christ is become of no effect unto them. For saith the apostle, "no man is justified by the works of the law, but by the faith of Jesus Christ. For if righteousness came by the law, then Christ is dead in vain."

So let all who profess to be led by the unerring guide obey the law of Christ which is written on the heart and placed in their minds. That we may become dead to the law of men by the spirit of Christ, that we should be joined to him who is raised from the dead, that we should bring forth fruit unto God, and serve in newness of spirit, and not in the oldness of the letter. And so we may keep the royal law, that is to love our neighbor as ourselves, and avoid applying to the outward law in a contentious spirit of strife ; for it is made after the carnal will of men, and is protected by their own strength, with carnal weapons. But let us rather be willing to suffer the cross for Christ's sake, and bear the reproaches of the world. For if we are sued at the law and they take away our coat, rather than contend, let them have our cloak also. Or if we are smitten on the cheek, rather than strike back or sue them

at the law, we had better let them smite the other also ; and as Christ told his followers, resist not evil, but forgive all men their trespasses from our hearts, that our Father who is in heaven may forgive us our trespasses. And if we will be a follower of Christ, let us walk even as he walked. For when he was falsely accused and witnessed against, he answered not a word ; but was patient in tribulation and distress. When he was reviled, he reviled not again. When he suffered, he threatened not, and if any man will be his disciple, let him first deny himself, take up his daily cross and follow him. Now, my friends, we cannot be followers of our blessed Lord and Master, when we take up the external law made by man as a weapon of war, in the defence of our outward substance or interest in this world, for it is testified of him that he opened not his mouth in the defence of his own life. For as a sheep before her shearers was dumb, so he opened not his mouth ; yet we say that we have faith in Christ, hoping to be heirs of his kingdom. But the apostle saith, if they which are of the law be heirs, then faith is made void, and the promise made of none effect. Now Christ is the end of the law for righteousness to every one that believeth, and hath their hope fixed in him. The apostle's advice is, that if any man hath this hope in Christ, let him purify himself even as he is pure ; that we may not fear them who after they have killed the body can do no more ; but we are forwarned whom we shall fear. And let us be willing, as one of the Lord's servants was, to account all earthly things as lost for the excellency of the knowledge of Christ Jesus our Lord ; and be found in him not having our own righteousness which is of the law, or will of men ; but that which is through the faith of Christ. For his priesthood was not

made after the law of a carnal commandment, but after the power of an endless life, and is able to save to the utmost those that put their trust in him. For when his servants were in trouble they called upon the Lord and he delivered them out of their distresses. So my friends if we be tried with persecution, or distress, or fines, or imprisonment for refusing to learn the art of war, which is contrary to the Lord and the prophets, let our faith fail not. But my earnest desire is that our works may testify of us that our faith is in the Lord, and that we do walk orderly, keeping his holy law and commandments. And if they that are of the world's people, take away our property and strip us of our outward substance and lawful things of this life, let us not be offended ; but as the apostle James exhorts, count it all joy when ye fall into divers temptations knowing this that the trial of your faith worketh patience. And the apostle testified that he took pleasure in bearing persecution and distress for Christ's sake. For, said he, "when I am weak then am I strong," for the strength of the Lord is made perfect in weakness. Therefore he gloried in his infirmities, that the power of Christ might rest upon him. And as the Psalmist declared, this "God is our God for ever and ever," and he will be our guide even unto death. But if we let go our faith and protection in Christ our Saviour, and lay hold of the law of a carnal mind as a weapon to force and compel or exercise authority one over another, it is not done by that law which hangs on the two commandments. For the words of the beloved Master to his disciples were, that they knew the princes of the Gentiles do exercise dominion over them, and they that are great exercise authority upon them ; but it shall not be so among you. But whosoever will be chief amongst you let him

be servant of all, meek and lowly of heart and willing to be baptised with the baptism that he was baptised with and suffer for his great name's sake, standing fast in the liberty wherewith Christ has made you free. For if ye be led by this spirit ye are not under the carnal law of men. The apostle John testified that "He who doeth righteousness is righteous, even as Christ is righteous." For the followers of Christ through the spirit wait for the hope of righteousness by faith, but if our brother be overtaken in a fault, let us restore such a one in the spirit of meekness and and love; bearing one another's burdens, and so fulfil the law of God, which is fulfilled in one word even in this: "Thou shalt love thy neighbor as thyself."

And I believe that we as a people professing to do unto others as we would that they should do unto us, and happening to have a matter of difference with one of our neighbors, dare not go to law before the unjust and not before the saints. For it is written, that if any man is justified by the law, Christ is become of no effect unto him. For know ye not, that the saints shall judge the spirits, and and know whether they be of God or not, much more the things that pertain to this life? Now is it so that there is not a wise man amongst you that shall be able to judge between his brethren, but brother go to law with brother, and that before the unbelievers? Now, according to the apostle's words, there is a fault among us if we do go to law one with another; and we are certainly fallen from grace and from the law of Christ. Why do we not rather take wrong with patience and suffer ourselves to be defrauded rather than contend at law. Let us follow peace and holiness with all men, without which no man shall see the Lord. But if we cannot agree in our outward affairs,

let us leave the difference to a righteous man or two, that they may judge righteously between their neighbors, and not be under the yoke of law, to go according to the words thereof, but are free men, and may judge righteously if acting in the spirit of the righteous judge; each party having agreed to abide by their award or judgment without qualification or arbitration bond. But let our yea, be yea, and our nay, nay. And not let go our faith and hope in the doctrines and commands of our Lord and master, neither become entangled again, under the yoke of bondage, by having all done according to the law. But if we are willing to bear the cross, then we can take wrong with patience and not seek revenge. For it is written, "vengeance belongeth unto me, I will repay, saith the Lord." And when Alexander the coppersmith did Paul much evil, he only said, the Lord reward him according to his works. 2 Timothy iv. 14. He did not take up the law as a weapon, for, as he testified, the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds. Now, "the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." For the wrath of man worketh not the righteousness of God, but when men are filled with wrath, the very show of their countenance doth witness against them, and they declare their sin, as Sodom, and hide it not. But the servant of the Lord is free from strife. And I believe all who witness Christ to be their lawgiver and the governor of their hearts will not fee a lawyer, nor give him bribes, to pervert and corrupt a just judgment, when we believe that they will, for the love of money more than the truth, plead contrary to their own judgment, which is an evidence of an unbelief in the revealed will of Christ, or a

wilful disobedience thereunto. For it is written, wo unto you lawyers, for you load men with burdens grievous to be borne, and ye yourselves will not touch the burdens with one of your fingers. Wo unto you lawyers, for you have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in, ye hindered. And let us not see a lawyer to plead our cause when there is so many woes pronounced against them for their unjust proceedings and unbelief, when the Lord will thoroughly plead the cause of his poor and afflicted servants. For he hath prepared his throne for judgment, and he will judge the world in righteousness. The Lord will also be a refuge for the oppressed, a refuge in times of trouble. Zion shall be redeemed with judgment and her converts with righteousness. "Say ye to the righteous that it shall be well with them, for they shall eat the fruit of their doings. But wo unto the wicked for it shall be ill with him, because the reward of his hands shall be given him." Now I believe that there are thousands in the present day who do not believe the immediate revelation of the holy will of Christ, because they have not received the witness of it within themselves, neither do they seek for it. And they would have nothing to guide them but the outward law of a carnal commandment, which is made after the will of men, and is protected by warlike men with their carnal weapons. For it is common for the people of the world to make use of the law in the defence of their outward substance, and the gun and sword in the defence of their law and country, because they lack faith, and are unbelievers in the revealed will of Christ, and they make to themselves a law, and do protect it by their own strength; they put their trust in man, in whom there is no help. And what will it profit them if they

gain the whole world and lose their own souls. But it is not so with the true Christian followers ; for they put not their trust in man, whose breath is in his nostrils, for he is not to be accounted of, but they put their trust in the Lord alone, for he is able to protect and save them with an everlasting salvation. For the Lord is a strong tower, and the righteous may flee there and find safety. And happy are they that keep the commandments and the law of the Lord. "Bind them continually upon thy heart, and tie them about thy neck ; when thou goest it shall lead thee ; and when thou sleepest, it shall keep thee ; and when thou awakest it shall talk with thee. For the commandment is a lamp, and the law is light ; and reproofs of instruction are the way of life ; keep my commandments and live ; and my law as the apple of thine eye." (Prov. vi. 21 and vii. 2.) Now we know that a law or an outward rule is right and good if it is not contrary to the royal law and the prophets. And so far we, as a Society, may make use of the outward law. But to all those that have not received the faith in God, their desire is to have a law to punish the wicked and all the disorderly persons, according to the judgment of men, not willing to trust in the Lord that he will reward every man according to his words. The testimony of the apostle Paul was, "that no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such." (1 Thes. iv. 6.) For there is one lawgiver that is able to save or to destroy. The old Jewish law, we read, was written by Moses on tables of stone and delivered to the people. But when the fulness of time was come, the Lord was pleased to send his beloved Son into the world full of grace and truth, whose law is written on the hearts of his true followers. But the

outward law in the present day is written by men of the world, and is subject to many alterations according to the judgment of men, and is protected by their own strength. But "the fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold; sweeter also than honey and the honey comb, and in the keeping of them there is great reward." (Psalms xix. 9, 10.) For "all flesh is as grass, and all the glory of man is as the flower of the grass that fadeth away. But the word of the Lord endureth forever." (Peter i. 24.)

ON ELECTIONS.

And how can we go to elections and give our vote for a man to go to Congress, to help make a law to suit us as a society, when we are professing to be the Lord's people, and to be led and guided by his holy word that is revealed in our hearts. Now, I believe that if we, as a Society, go to elections and give our vote for a man to make a law for us, we are like the Israelites of old, who rejected the Lord that he should not reign over them. "That we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles." (Sam. viii. 20.) And so are we, if we desire the law of men to be our guide like all the nations in the present day, that can go to the law as a king to fight their battles. But may the Lord be our king, and our warfare spiritual. And may we keep clear of making a law after the will of man, protected by the sword, and that will not allow us free liberty of conscience, least we be found fighting against God. But let us take Christ, the spirit of truth, for our lawgiver and the governor of our

hearts; then we, as followers of the blessed Lamb, can boldly say, "The Lord is our helper and we will not fear what man can do unto us." For he hath graciously promised unto his followers that "He will not leave them nor forsake them." Therefore we commit ourselves into the hands of Him that judgeth righteously, and are willing that he may do with us as is well pleasing in his holy sight. And whatever kind of affliction he is pleased to suffer to come upon us, we believe it is for our good, and to bring us near unto him. Then we can only say; "Thy will, O Lord, be done." Having our own wills subdued within us, and walking in obedience unto the revealed will of God; often having our minds inwardly gathered and centered on him, there to wait for the openings of truth in the clear visions of light, that we may be enabled to walk therein; and have a conscience void of offence towards God and man. And as we are professing to be a self-denying people, and separate from the unbelieving or natural unregenerated people of the present world; called of God to come out of all their vain customs, fashions, forms, compliments, types and shadows, and to serve him in newness of life. To deny ourselves of the love of the perishing things of this world, and take up our daily cross and follow him. And whatsoever we do in word or deed, let it be done in the name or power of the Lord. For as he who hath called us is holy, so may we be holy in all manner of conversation. Often reading the Scriptures, and other religious books; ever seeking holy aid and divine instruction; and may we deny the lust of the world, and all evil communications and pernicious publications, all foolish jesting and joking or ridiculing or romancing stories, the unprofitable and worldly newspapers, which are often filled

with a mixture of many subjects that are neither moral nor divine, but of a pernicious nature; and have a tendency to ensnare the mind and unfit it for any thing that is good. But my desire is, that we, as a Society, may come out of the mixture of the world; and choose the one thing needful, even that good part which shall not be taken away. And as the apostle exhorts: let us not be unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? Or, what communion hath light with darkness? Or, what part hath he that believeth with an infidel? But I believe that we are called of God to be a separate people, and to come out from among them: as John the divine testified; that he heard a voice from heaven saying, "Come out of Babylon my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities; and will reward her according to her works. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." So let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. But be ye not therefore partakers with them, and have no fellowship with the unfaithful workers of darkness. For the fruit of the spirit is in all goodness, and righteousness and truth, proving what is acceptable unto the Lord.

LYCEUMS, OR POLEMICS.

My mind has often been grieved with the unprofitable and vain practice of public polemics in different parts of

the neighborhood; for a mixed company of young and old to meet together in order to dispute, debate or argue on different subjects, and it is likely most of them are of such things as are not essential for any man to know, and have been kept secret from the foundation of the world, and are not designed for man to ever ask after, seeing they are secret. Yet man in his own will, departing from the truth, is trying to come at things that are beyond his reach, and so they get into a vain strife about words to no profit, and often bear hard one upon another, endeavoring to lay waste the judgment of each other by force of selfish arguments, and oftentimes against their own judgment; all left in darkness as before; and if any give up their judgment, it is not of convinceement, but because they are overcome. The testimony of the apostle was, "If ye have strife in your hearts, glory not; nor lie against the truth." Now, I believe all who glory in arguing against their own judgment do lie against the truth; if not found fighting against the knowledge that God has given them. For this wisdom descended not from above, but is earthly. For where envying and strife are, there is confusion and an evil work. And my desire is that all who are members of the Society of Friends may never attend any such meetings, but let us seek the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, and without hypocrisy.

ON THE LOVE OF THE WORLD.

I have often had to lament where I have seen those of our own Society, who are making high and holy profession, so very earnest in the pursuit of the perishing things of this world, and who never seem to be satisfied with a

sufficiency thereof. It is to be feared that there are many that do not love the Lord with all their hearts, but are loving the things of this world more than the things that belong to their own soul's peace. But let us remember that if we love anything more than our Lord and Master we are not worthy of him. For when he spake to a certain ruler, saying, "Go sell all thou hast and distribute to the poor and thou shalt have treasure in heaven; and come and follow me," we find that he turned away sorrowful because he was very rich. Although he made a great profession of religion, yet it is evident that he loved the things of this world more than his Lord.

My desire is that our hearts may not be placed on the things of time, so that when we are called to give up all, we may turn unto the Lord with joy, and follow his holy command, and not lay up for ourselves treasures on earth, but that we seek first the kingdom of heaven and the righteousness thereof, and then the promise is that all things necessary shall be added unto us. For where the treasure is, there the heart will be also. No man can serve two masters. For he will either hate the one and love the other; or else he will hold to the one and despise the other. For he that is not with me is against me. And he that gathereth not with me scattereth abroad; therefore said the divine Master, "take no thought for the morrow what ye shall eat or what ye shall drink or wherewithal ye be clothed; for after all these things do the Gentiles seek. But let the morrow provide for itself." For "Sufficient unto the day is the evil thereof." The words of Christ to the Pharisees were, that they should beware of covetousness, for said he, "Man's life consisteth not in abundance of the things which he possesseth." But I have had to fear that there are too many amongst us that

are seeking after wealth ; and plead up for it, and teach their children to seek after it ; and bring them up in the pursuit of it ; who seem as though they would be willing to serve two masters ; for they love a name to religion and Christ, and a name to riches and honor amongst men. And this is the way that there are so many in our day that are departing from the simplicity of the truth, as it is in Jesus ; not willing to deny themselves of the lust of the world, the lust of the eye and the pride of life. Unto such was the expression of the beloved master, "Ye are they that justify yourselves before men ; but God knoweth your hearts, for that which is highly esteemed among men is often an abomination in the sight of God." Therefore, love not the world neither the things that are in the world. For the testimony of the apostle was, "if any man love the world the love of the Father is not in him. But whatsoever is born of God overcometh the world, because greater is he that is within you than he that is in the world ;" and this is the victory, even our faith. For who is he that overcometh the world but he that believeth that Christ is the Son of God ? As it written no man can serve God and mammon. For whosoever will be the friend of the world only, is the enemy of God ; but "pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their afflictions and to keep ourselves unspotted from the world." O ! what a blessed and happy experience it is for us to keep so under the influence of the holy spirit as not to be stained with the things of this world, but to be laboring for the salvation of others as well as for our own soul ; laying up a treasure that fadeth not away ; which will do more for us in a dying hour than all the riches of the earth can do. For "To be carnally-minded is death. But to be spiritually-minded is life and

peace." Because "the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be." But "we are not to be conformed to this world: but transformed by the renewing of our minds; that we may prove what is that good and acceptable and perfect will of God." "Where are the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolishness the wisdom of this world? Because the foolishness of God is wiser than men; therefore trust in the Lord forever, for in the Lord Jehovah is everlasting strength. But godliness with contentment is great gain; for we brought nothing into this world and it is certain we can carry nothing out, and having food and raiment let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts; for the love of money is the root of all evil; which while some coveted after, they have erred from the faith; and pierced themselves with many sorrows." (1 Timothy vi. 6, 7, 8, 9, 10.) Christ saith, "The prince of this world cometh and hath nothing in me," (John xiv. 30.)

TO MINISTERS.

Beloved friends, we who make high and holy profession in the everlasting gospel of Jesus Christ, may we keep our eye single unto him, that our whole body may be filled with the brightness of that glorious light or spirit, that breathes peace on earth and good will to men. For if we walk in the light, as he is in the light, then we shall have fellowship one with another. There will be no contention or strife to know who will be the greatest; no jealousy or evil surmising known among us; no watching over another

for evil; no clashing or smiting together; no rending or dividing; and above all things, there would be no disposition to persecute or condemn their fellow-preachers. If by faithfulness and obedience to the manifestations of divine light, one should have gained five talents more than was at first delivered unto him, and the talent taken from the unprofitable servant and given unto him that has ten, shall we not be as they that knew not the Lord, if we are ready to accuse them whom he hath been pleased to bless, and say they are blasphemers, whom he hath sanctified and sent out into the world to preach the everlasting gospel of peace unto the poor. If we will give way, and listen to the voice of the enemy of our souls, he will lead us to believe that no one can arrive at a greater knowledge of perfection or gospel truths, than ourselves or our fathers have. Not believing that the Lord will yet reveal his most holy will unto them that are able to bear it. For he testified that he had many things to say unto them, but they could not bear them then? But unto those that are attentive to the inspeaking word, he will yet reveal more and more unto them, and they shall be taught wisdom and knowledge in the school of Christ, and made able ministers of the spirit and not of the letter of the Scripture; for, it is the spirit only that can give life. And he that will do His will shall know of the doctrine, whether it be of ourselves or of him that sent us. For if it is of him it will be all in the spirit of love. For "by this shall all men know that ye are my disciples if ye have love one for another." The Spirit of the Lord worketh by love and not by coercion, for "God is love, and he that dwelleth in love dwelleth in God and God in him." There is no man that hath forsaken all that he hath for the kingdom of God's sake,

who shall not receive manifold more of the knowledge and wisdom of truth in this present time, and in the world to come, everlasting life. For the hand of the Lord is not shortened, that he cannot show unto thee, O man, what is good; nor is his spirit limited, that he cannot yet reveal unto them that believe; but he that believeth not, but wavereth in his mind, let not that man think to receive any thing of the Lord; for he testified that he could not do many mighty works with such because of unbelief. There are two kinds of belief. One of them is traditional, only hearing of him by the hearing of the ear. The other is seeing, perceiving, and understanding by the inspeaking word of life and light; that still small voice, the inward teacher, who teaches as never man taught. When favored with this twofold knowledge of the Lord, then may we adopt the language, "Now we believe, not because of thy saying, but we have heard him ourselves, and do know that this is indeed the Christ, the Saviour of the world." It is not by hearing men preach, nor by reading the Scriptures of truth; nor by perusing the ancient writings of our worthy predecessors, or any printed sermons or papers in the present day, that can enable us to call Jesus Lord. For the testimony of the experienced Apostle was, that no man can call Jesus Lord but by the Holy Ghost. Being brought into an humbling sense of His almighty, all-cleansing and purifying spirit. Often drawing near in the spirit of our minds and bowing before him, having all our own wills subdued and prostrated as at his footstool, then may we open our mouths unto him with a pure and sanctified heart, "Lord if thou wilt thou canst make me clean." For his compassionate eye is over all his humble ones, and he is merciful unto all that call upon him, putting forth the

hand, and saying, "I will, be thou clean." For he willeth not the death of any, but that all should return from the evil of their ways, repent, and live the life of the righteous. The testimony of John, the apostle, was, "He that doth righteousness is righteous, even as Christ is righteous;" hereby we perceive the love of God, because he has laid down his life for us. John, as a follower of the blessed Lord and Master, said, we ought to lay down our lives for the brethren. For he that saith that he abideth in him ought himself also to walk even as he walked. Therefore, dear friends, when we see any that have missed their way, and are preaching doctrines that are not to the honor and glory of the Lord our God, then may we, as followers of Him that taketh away the sins of the world, be willing to lay down our lives and all that we have at the feet of Jesus Christ, for a portion of his spirit that will be perfect love, that casteth out all fear, in order that we may convince them of the error of their ways, and that we may be instrumental in the divine hand, in bringing them back to the true fold of everlasting peace and rest.

WRITTEN ON RECOVERY FROM SICKNESS.

O! holy Father, I have felt thee to be near me in all my trials and sickness; thou made all things easy, thou took away all the cares of this world from me, and I felt that my soul was at rest in thy kingdom, and I partook of thy joy; then I said, not my will but thine be done. Then thou broughtest me very low: yet, in all my afflictions, thou, in whom my soul delighteth, never forsook me, nor at any time hid thy face from me; and now thou are pleased to restore this my mortal body to health, that I may yet

live and suffer for thy great and glorious truth, which is only known in the soul of him that knows thee, O ! my redeemer. The language is yet in my heart, not my will but thine be done in me. O ! my delight, forsake me not, and my life will I give into thy hands. I will go when thou sayest go, and I will stop when thou sayest stop ; so in submission to thy will I subscribe my name,

Tenth month 4th, 1830.

JAMES BELLANGEE.

ON THE SCRIPTURES.

I have had to lament when I have seen those in our Society who are professing to be influenced by the gospel, when they read the Scriptures, to be so apt to put a carnal construction on them, and take them literally as they stand, and to believe things that are inconsistent with the truth itself. For instance, they read that the Lord commanded Saul to slay the Amalekites, and utterly destroy them, and that the Lord commanded Israel of old to kill and destroy and drive out the inhabitants that they might take possession of the promised land. How inconsistent it is with the Divine nature, to suppose that he who is an unchangeable fountain of love and mercy should be charged with being the author of war and bloodshed. Would it not be blasphemy in any of us when we become acquainted with the Divine nature by the operation of his eternal spirit of love that flows in our souls from the fountain of love, to believe that he ever in any age of the world commanded one man to kill another, he who is no respecter of persons, and in the beginning said, "thou shalt not kill," being the same yesterday, to-day, and forever? Nay, my friends, let us not take these things literally, and so put them off as only a history of what is past and now no more to us, but

let us bring it home to our own breast, where we can experience the truth of the command of the Lord, that all the evil inhabitants of the mind are to be slain and driven out, that the peaceful spirit of the lamb of God may have possession of the heart, and that same external truth which was Israel's help, will be our strength to perform the work. So is every man commanded in the present day to slay, not our fellow creatures, but that Amalek disposition and all our evil propensities, and every thing from the least to the greatest that is contrary to the Divine will is to be slain, and Agag, which is self, the king of pride, is to be hewn to pieces before the Lord. Oh ! how inconsistent it is to suppose that he who is no respecter of persons did ever command Saul to go to his neighbors, even to the Amalekites, and slay both man and beast, infant and suckling ; they whom the Almighty had made as much in his own image as Adam and Eve were ; just, pure, and innocent, and had never known evil, nor had ever transgressed the Divine will. Can we suppose for a moment that he who is unchangeable in all his ways did ever become cruel and hard-hearted, and would look down with partiality on his creature man which he had made ? giving one man or nation a command to go against another to execute his fierce anger and vengeance on man and beast, sheep and oxen, infant and suckling ? Nay, my friends, it would be a great sin in me at this time to believe such a thing as would make the Almighty to be cruel. Oh ! how I have had to mourn because of the hard-heartedness that prevails amongst professing Christians, who are more under the influence of the law of a carnal commandment than the power of an endless life. For to be carnally-minded is death to the knowledge of God, when preferring the old traditions of men, they have

made the word of God which is spoken to the soul of none effect by their traditions. The natural man knoweth not the things of God, nor can he know them, because they are spiritually discerned, for the Almighty speaks to the soul and not to the outward ear, in the same manner that he spake to Abraham, Moses, and the Prophets; to Christ and the apostles. The same light that enlightened their hearts enlightened ours, and cometh down from the Father of lights, with whom there is no variableness nor shadow of turning. The carnal-minded man knoweth not the things of the spirit of God because they are foolishness unto him; and his heart is yet in darkness, for he shuts out the light, and he makes a great profession to be wise, and changes the glory of the incorruptible God into an image like unto corruptible man. Reading the law that came by Moses, he would change the Divine nature from love and mercy to vengeance and cruelty, like unto sinful man. Well might the blessed Master say to the carnal minded Jews, "ye do greatly err; ye know neither the Scriptures nor the power of God." For if they had become acquainted with the Divine nature and operation of the power of God on the soul, they would have known the Scriptures, and could have discerned between that scripture which is given forth by the inspiration of God and that which is by the commandments of men. Here judgment is to be brought to the line and righteousness to the plummet; that when we read in the Scripture a mystery like that where it is said God commanded Abraham to slay his son; then appeal to the pure witness for God in our hearts, for the truth of this scripture, for "if we receive the witness of men the witness of God is greater, for he that believeth on the name of the Son of God hath the witness in himself," for "greater is he

that is within you than he that is in the world," and we always find him to be an unchangeable fountain of love and mercy, and withholdeth no good thing from them that serve him.

Then how inconsistent with the witness of God in our souls to believe that God ever tempted Abraham, or commanded him to go and slay his son, any more than he tempts us or commands us to slay our sons. If he did, he would be partial, which is contrary to his nature. But, of every man that would do his heavenly Father's will, he requires an offering of that which is as near to our animal natures as the only son, which is our creaturely will; this is the offering that he required of Abraham, and he yet requires it of us in the present day. My son and my daughter give me thy heart; and every one that does make an offering of this kind can say, Into thy hands, Oh Lord, do I commit myself and all that I have in this life, only be thou with me, and manifest thyself in love to my soul. Then we should witness that in blessing he would bless us with his life-giving presence. And in multiplying he would bestow upon us unspeakable joys. For thus saith the divine Master, "I am the way, the truth, and the life, and no man cometh to the Father but by me." See how certain it is that the Bible and Testament with all the rest of the best books in the world, never can give us any knowledge of the heavenly Father. For that knowledge is only to be obtained by coming unto the spirit of Christ within, which is the only source and fountain that ever reveals the heavenly Father unto our souls. For he is an inward teacher who teaches as never man taught; clear to the understanding of all men; not by parables or proverbs, but will show us plainly of the Father. But in reading of

Moses, saith the apostle, there is a veil before our face unto this day ; and why is it so ? Because they have represented God to be as man. But from all that would turn to the Lord, the veil should be taken away ; for all scripture that is given forth by the inspiration of God, is never rightly understood but by the spirit of God.

Again saith the blessed Master, I am the door, and he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber. For all our knowledge of heaven and of heavenly things, is only known by coming to Christ within, the heavenly door that opens and makes known to the soul the true and living way. For saith Christ, "all that ever came before me are thieves and robbers." We cannot suppose that he had an allusion to all men that were before he appeared in the flesh ; nay, verily, but the thieves and the robbers spoken of are the judgment of the carnal-minded man, which is often foremost in the heart ; and when men stifle the pure witness of God in the heart, which ought to reign and to rule, and choose the traditions of men, how it will steal away and rob them of the unchangeable truth as it is in Jesus. From whence comes all the blasphemous belief of unconditional election and reprobation ? Because they prefer the judgment of men to that of the pure witness of God in the soul. They say the Scriptures say so ; where Paul compares the Almighty to a potter, saying, "hath not the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor." Oh, how inconsistent it is, with the witness of truth in the heart, to believe that the great Creator of all things ever formed any man for destruction ; for every soul that is formed by the overshadowing of divine love and by the mighty power

of God is made to the honor, praise, and glory of his ever blessed name ; having power to make every soul that is passive in his hand (as clay is in the hands of the potter) vessels of honor, and those vessels of dishonor are those that will not be passive in his hands, but are preferring the witness of man which robs him of the honor of divine truth. For as many as are passive to the operation of the turning of his hand upon their minds, they are led by the spirit of God ; and as many as are led by the spirit of God they are the sons of God. And as many as are passive to the operation of the carnal will of man, they are led by the enemy or devil ; and as many as are led by the spirit of the enemy, they are servants of the enemy or devil. For unto whomsoever we submit ourselves, and are passive in their hands, their servants we are. Is it not high time for all professing Christians to know the ground of their faith and what it is built upon. Let every man examine himself and know that he is building on the experience of the truth, as it was in Jesus, that he may be able to give a reason for the hope that is in him. For I believe the great opener of the seals is yet opening more and more to the understanding of all who are willing to be taught of Christ within, and not by man. May we yet believe that God is true though every carnal-minded man is a liar. For God in the beginning created man, or the soul of man, in his own image, and placed him in paradise, where he might freely partake of every good thing to make him happy and enjoy God as a gracious and tender father, having peace and sweet communion with him. And he knew his voice and was acquainted with his law ; but through transgression he sinned, and the wages of sin is death. So that in the day he transgressed the divine will,

he died to that peace innocency and glorious image in which he was created. Thus, man brought upon himself great fear and shame. That fear which hath torment, which caused him to hide when he heard the voice of the Lord. Is it not so with all in the present age, who have lost the divine image, they are beset with fear, and covered with shame, and are gone out of paradise, were they do not enjoy that knowledge of his glorious appearance and sweet communion with him as before.

Though we may seek for peace and happiness without repentance yet we cannot attain unto it. For there is that conviction of soul, a voice within us that we cannot silence, neither can we flee from it, go where we will; it is that flaming sword that turneth every way, that no man who is dead in sin and transgression can ever witness peace and heavenly joys, until he first hears the voice of the Son of God; for all they that hear and obey his voice shall live. They shall know a being raised from their dead works, by the glory of the Father, to walk in newness of life before him. Then may man return into paradise; and with that divine image wherein he was created. But as soon as he transgresses the divine will again he loses that divine image, and is gone out of paradise, or that peace and union with God which all the righteous have. And in the dark imaginations of his mind he changes the holy and divine nature into the image of a man, and he supposes God to be a being like himself subject to passion and anger, and will retaliate in vengeance and cruelty on man, as a sinful man does on his fellow. So dark was the imagination of the Jews under that law which was given by Moses and not by God, as for man to retaliate on his fellow man with vengeance (Exodus xxi. 24.) Moses in the law com-

mands life for life, eye for eye, tooth for tooth. But the heavenly Father saw that the law and statutes which Moses had given them were not good ; and judgments whereby they could not live. And he sent his son, a light into the world, that whosoever believeth in him should have everlasting life. And the great end of his coming was to do away the law of Moses and to change the customs of the people, into an holy and divine law, which every man has in his own heart. Thus sayeth the heavenly Father through his son to the Jews : “ Ye have heard it said by them of old time, an eye for an eye, and a tooth for a tooth, but I say unto you, resist not evil.” “ If a man smite thee on thy right cheek, turn the other also.” That is to show the spirit of non-resistance. For the blessed Jesus came to do away the law of Moses, which was cruel in its nature, and works by force, and to change their customs of retaliation into that law or spirit which works by love. He not only gave precepts, but he set an example ; and we may see how they went together. For when he was reviled, he reviled not again when he suffered by the hands of wicked men, he threatened not ; and when he was falsely accused, he answered not a word, but was kind to the unthankful and evil ; for it was that spirit which was with the Father before the world was, that ruled in his breast, and he knew what the law of God was in the beginning, that it worked by love and mercy, very different from that of Moses, when he gave a law that men might put their wives away and marry others. Christ, who knew all things, said it was because of the hardness of their hearts, that Moses suffered them to put away their wives ; for in the beginning it was not so. And he was disposed to change that custom into what it was, in the beginning ;

that all whom God hath joined together, let no man put asunder. Again, ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thy enemy." But the heavenly Father was not pleased with the law of Moses; inasmuch as he was never the author of war and murder, but he spake through Christ and said, "I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Thus we see, that all wars and fightings is contrary to the will of him who is unchangeable in all his ways; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. This cruel law of wars and fightings, which God never commanded; Christ came also to do away. And those statutes which are not good must be changed. The Scribes and Pharisees, and all the Jews, had a custom and a law, not to eat bread without washing their hands first; holding the tradition of the elders. But as the Father never gave such a law, the son thought it not good to keep it. The zealous Scribes and Pharisees who kept the law of Moses, came to Jesus saying, "Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread?" But he answered and said, "Why do ye transgress the commandment of God by your tradition? Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." This custom also he came to change, of vain deceit and hypocrisy, who choosing to follow the traditions of men, rather than obey the commandments of God. For

saith the blessed Master to his followers, except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. For by their traditions they rejected the pure witness of truth in their hearts; and so had nothing to bind them to worship and obey God, but an oath according to the law of Moses. So dark was their benighted minds, as not only to swear with an oath to speak the truth themselves, but they said that God, the great Creator of heaven and earth, hath also bound himself with an oath to speak the truth. How inconsistent is this with the truth as it was in Jesus, to believe that God is a being like poor, frail mortals, liable to fail in his word, unless he should bind himself by an oath to be true. For it is written, "the Lord saith, I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." O how certain it is that God was not pleased with this testimony of Isaiah, for he designed to do away the law of Moses, and change their customs, inasmuch as he never commanded man to swear. For he spake through Christ unto the Jews saying, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thy oaths, but I say unto you, "Swear not at all: neither by heaven, for it is God's throne, nor by the earth for it is footstool, nor by Jerusalem for it is the city of the Great King, nor by thy own head, because thou canst not make one hair white or black. But let your communication be yea and nay, for whatsoever is more than these cometh of evil." The spirit of God and of Christ speaks through the apostle and servant of God who says, "above all things my brethren swear not;

neither by heaven nor by the earth, neither by any other oath." This includes all kinds of oaths, we cannot find that the blessed Master or the apostle James pointed out any form of an oath. But clear it is, that all oaths are contrary to the divine will; let them be in what language they may. For there are many forms of an oath; one will swear with an uplifted hand; another swears by kissing the book; another swears by an affirmation: all of them is something more than yea and nay. But the Society of Friends have long professed to bear a testimony against oaths, and in the beginning of the Society they bore it faithfully, and many suffered great persecution on account of not swearing: but in process of time, they changed the form of an oath and gave it another name by calling it an affirmation; which is the same in substance; and is considered so in the law. Now, my friends, we may not be deceived any longer, for God will not be mocked. Do we suppose that he regards names or forms? nay, verily? Can we give a reason why we are bearing a testimony to the world against oaths? They may say it is because the blessed Jesus and his apostles forbade it. Then if they are asked why they forbid it, they cannot tell. I think it is now high time for us to awake out of sleep, and to arise, for the day is far spent, and the night is at hand. Let us therefore cast off the works of darkness, and put on the armor of light; that we may be able to give a reason for the hope that is within us. I believe the sin in taking an oath is, because we, in so doing, reject the pure witness in the heart, which would, if we sought it, lead us into all truth. Here we deny the spirit of the heavenly Father, who would be our strength in weakness, and a never failing helper in every needful time: thus we turn our backs

to the great Jehovah and bind ourselves to men. And it is as much so in an affirmation as in any other form of an oath.

ON OFFERINGS.

And again, Moses in the law for transgression, commands an offering of slain beasts to cleanse their souls from sin. How inconsistent with the divine will of God, that men should think the blood of bulls and goats should atone for their sins. I think this is only the invention of man. For it is evident, that God did never command the Jews to make burnt offerings, and sacrifices of slain beasts, as appears by the testimony of the prophets.

First.—Jeremiah vii. 22: "I spake not unto our Fathers, nor commanded them in the day when I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, "Obey my voice, and I will be your God, and ye shall be my people."

Second.—Jeremiah vii. 20, 31: "For the children of Judah have done evil in my sight, saith the Lord; they have built the high places of Tophet, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."

Third.—Psalms l. 10: "I will take no bullock out of thine house nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle on a thousand hills. If I were hungry I would not tell thee, for the world is mine and the fulness thereof. Offer unto God thanksgiving, and call upon me in the day of trouble and I will deliver thee."

Fourth.—Samuel xv. 22: "Behold, to obey is better than sacrifice, and to hearken to the voice of the Lord, than the fat of rams."

Fifth.—Isaiah i. 11 : “ To what purpose is the multitude of your sacrifices unto me ? saith the Lord. I am full of the burnt offerings of rams, and I delight not in the blood of bulls or of goats. When ye come to appear before me, who required this at your hands ? bring no more your vain oblations ; incense is an abomination unto me.” Christ came to do away this custom and law. For he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. When he said sacrifice and offerings for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law ; then, said he, lo, I come to do thy will, O God. He taketh away the first that he may establish the second. Heb. x. 6, 7, 8. Which was to offer up his own will to the heavenly Father, and he said, not my will but thine be done ; thus he is our example, not to offer slain beasts, but our wills to God ; for he saith, not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

ON THE SABBATH.

Moses in the law commands, saying, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord ; in it thou shalt not do any work. For, said he, in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. But we have no evidence of God being partial to the seventh day more than the others, for he that made the day made them all alike holy. We see that his works go on every day ; the winds will blow, and the seas ebb and flow, the rain will fall, the thunder roar and the lightning flash, and all vegetables will grow on the man-made sabbath as

well as any other day. The great Creator of the heavens and the earth keeps all days alike and all holy. So he wants his creature man to do, which we may see by the example of Christ. For he came in the spirit of his Father and said, my Father worketh hitherto and I work on the sabbath, and confirmed by his example, the testimony of the prophet Isaiah, i. 13. Incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting; your new moons and your sabbaths and your appointed feasts my soul hateth; they are a trouble unto me, and I am weary to bear them. And why was it so? Because they worshipped the day, and made an idol of it, instead of worshipping him who made all days, to whom all worship, honor, and praise is due, then, now, and forever. Christ came to do away this law of Moses, and to change their customs; that they should keep all days holy and work every day. For holiness consisteth not in forms and ceremonies, but it is in doing the will of the Father of all living; as Christ showed us by his precept and example, for he kept all days alike. The Jews found fault because he healed the sick on the Sabbath day; but he said, "is it lawful to do good on the Sabbath day or to do evil?" for whilst he was doing good they were doing evil and persecuting him, because he kept not their sabbaths, knowing that God never commanded it, but it was a law that came by Moses, which was not good. Therefore, no true followers of Christ can suppose that one day is holier than another, but that it is lawful to do good on the seventh or Sabbath day as on any other; and to worship God only, and not days nor times. For under the law of Moses the people were in bondage. But in the fulness of time God sent

forth his son, made under the law, to redeem them that were under the law, that we may have the spirit of Christ to cry Abba, Father. Thus the apostle labored with the Gallatians that they might seek to know God and be free from the law of Moses, and might walk in that glorious liberty wherewith Christ maketh free. But he feared his labors were of no use, for he saith, after that ye have known God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain. How often the blessed Master showed the Jews the inconsistency of their law, and the traditions of their fathers. For thus he desired to turn their minds to God, and to do away their traditions and change their customs. So that great multitudes followed him; some because of his miracles, and others because they eat of the loaves and fishes and were filled. To these he saith, labor not for that meat that perisheth, but that which endureth unto everlasting life, which the Son of Man shall give unto you. Then they asked for a sign, saying, "what sign showest thou that we may see and believe, what dost thou work? Our fathers did eat manna in the desert as it is written, he gave them bread from heaven to eat." But the blessed Jesus was pleased to show them their great mistake. For that manna, and the loaves and fishes were all earthly, and was meat that perished, for both were outward and carnal food, and only served to satisfy their carnal appetites, but could not satisfy the hungry soul. Then Jesus said unto them, "verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven, for the bread of God is he which came down

from heaven and giveth life unto the world. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven that a man may eat thereof and not die." This is the bread which the soul needs daily, for nothing but the partaking of the Divine nature can ever satisfy the hungry soul. The Jews were so under the law that was given by Moses, and not by God, that they took Christ and vehemently accused him before Pilate, and said: "we have a law and by our law he ought to die." And so by their law they put him to death, who never had sinned. And when the martyr Stephen spake by the spirit of God they were filled with envy, and thus they witnessed against him, saying: "This man ceaseth not to speak blasphemous words against this holy place, Moses, and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." And then they stoned him to death by their law. Now it is evident that God never gave a law to the children of men to persecute his own spirit, which was in his Son Jesus Christ, without measure, and put him to death for doing the will of God his Father. For that would be inconsistent with truth and reason, to believe that God ever gave a law to men to punish or put to death his Son, or his servants that spake as they were moved by his spirit. For every kingdom divided against itself cannot stand. But that the law came by Moses is evident by the testimony of the blessed Jesus and his servant John. For at a certain time when Jesus healed a man on the Sabbath day, the Jews murmured at him. But he spake unto them saying, ye do circumcise a man-child on the Sabbath day that the law of Moses should not be broken; here he calls it the law of

Moses. John said the law was given by Moses, but grace and truth came by Jesus Christ. The great and experienced apostle testified that no man is justified by the law in the sight of God. It is evident, for the just shall live by faith. But he plainly tells us that the law of Moses is not of faith, (Gal. iii. 11, 12.) Saying Christ hath redeemed us from the curse of the law, being made a curse for us, for the law of Moses curseth every one that hangeth on a tree. Now we cannot believe that the heavenly Father ever gave a law that would curse and put to death his son. The prophet Isaiah, (ch. liii. v. 3,) in speaking of Christ, does clearly show the false imaginations of the carnal mind of the Jews under the law concerning his suffering and death. He is despised of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him : he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. Surely he hath borne our griefs and carried our sorrows. This is consistent with his holy and divine nature; when he saw the grievances and sorrows that prevailed in the carnal mind under the law of Moses, he was led into sympathy and feeling for them in their distressed condition, as a gracious and tender father would feel for a suffering child whom he loved. Yet so dark was the vain imaginations of their carnal minds, as to esteem him stricken and smitten of God, because he was grieved for the hardness of their hearts, and wounded in the feelings of his soul for their transgressions, and bruised for their iniquities, as a tender father suffers for the iniquities of his be-

loved children. He also felt the necessity for them of the chastising spirit of divine love, producing true repentance for their transgressions, in order that they might come to witness the same peace with the Father that he felt. If sinners felt the same necessity for repentance as he felt for them, they would no doubt through these stripes of sorrow and conviction feel their souls to be healed. And again he saith, all we, like sheep, have gone astray, we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. Not that he was accountable for our sins, or when we had strayed from the truth ; but it pleased the Lord to give him a sensible feeling of all their states and condition, that he might labor with them to forsake their evil ways and turn unto God. He was oppressed and afflicted by the hands of wicked men, yet he did not complain or open his mouth to the Father against them, but was waiting to do them good and to heal all manner of sickness and disease ; to unstop the deaf ear, to give sight to the blind, and to soften every heart that will open and let him in. For God never hardened the heart of any, nor stopped the ear, or closed the eye, that they should not see, or hear, or understand. But it is man that hardens his own heart, and stops his own ears, and shuts his own eyes, least he should see, and hear, and be converted, and healed. Neither did God ever tempt man to do a cruel act, or anything that is contrary to his nature. But the experienced apostle saith, " Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed." And how many there are in the present day that seem to be tempted and drawn away after the riches and grandeur of

the things of this world and the glory of them. But there is no man tempted so great but what he has that within him, if he would attend to it, which would keep him in the hour of temptation; which is Christ within the hope of glory, seated in the heavenly part in man, and at the right hand of God, there ever to intercede for us. Oh! how often have we heard the salutations of his love in the hour of temptation; how he pleads with us and intercedes for us, not to place our hearts on the perishing things of this world, but that we should seek God above all things. He does not intercede with God that he should come unto us, and be reconciled unto us in our sins and transgressions, but he intercedes with us that we should come unto God and be saved with an everlasting salvation. For it is also written as the testimony of the apostle, (2 Cor. v. 18,) that God hath reconciled us to himself by Jesus Christ. To wit: that God was in Christ reconciling the world unto himself. Not reconciling God to the world of sin and transgression. But he is interceding with us to forsake all that is contrary to the divine will, and then we will be reconciled to God. And then we shall receive the truth as it was in Jesus; which will enable us to keep all our propensities in true subjection, and every carnal desire under the divine will; even as the blessed Jesus did when he took a view of the kingdoms of the world and the glory of them, with this carnal reasoning, that if he would worship the God of this world all should be his. But by the spirit of the heavenly Father which reigned and ruled in his heart, he kept in subjection every propensity and carnal desire, that they might not separate him from the Father's love, wherein he had union and sweet communion day by day, which was greater riches to him than all the kingdoms of the world could ever

be. Thus he was enabled to turn his back on the temptations of the world, and embrace the pledges of the Father's love by the hand of the angel that ministered unto him.

ON THE THIEF.

What need there is for us to watch over our passions against the spirit of war, anger, and vengeance, for it will be as a robber that lays wait for the poor traveller through this world. If the good man of the house had known what hour the thief would come, he would have watched, and not suffered the thief to break in upon him, and rob him of his peace; for there is nothing that will separate us sooner from heaven and happiness than to suffer passion and anger to break in upon us; for God is love, and his nature is peace on earth and good will to all men. How many things there are that will prove to us as thieves, if suffered to break in and take possession of our hearts. The lust of the world, the lust of the flesh, and the pride of life: if either of these take possession of the mind, how it will rob us of heavenly peace with God and all men. There is another thief that lays wait for the traveller, which is to please the taste with strong drink, from little to more till he becomes a drunkard; suffers the thief to break in upon him, and leaves him wounded and half dead by the wayside. Robbed of his peace with God his creator, and with all men, robbed of his strength, health, and reason, robbed of his credit, and the sweet enjoyment of peace in his family. This is a thief that has slain thousands and wounded tens of thousands. For if we are loving any thing more than our Lord and master, it will steal away the mind and rob us of the truth as it is in Jesus.

When we prefer the traditions of men, or any thing that we can see or hear, above the pure witness of God in the heart, how it will steal away and rob us of our acquaintance with his holy and divine nature, and the moving of his spirit upon our spirits, because there is nothing that we can see with our outward eye, or hear with our outward ears, that will ever give us an acquaintance with God and his holy and divine nature. As it is written, no man knoweth the Father but he to whom the Son shall reveal him. Neither can any man know the Son but by the revealing power of God. As the experienced apostle testified, that no man called Jesus, Lord, but by the Holy Ghost. So Christ, the redeeming power of God, is only known by the moving of his spirit upon our spirits. For the blessed Jesus saith, "I am the door into the sheep fold, and he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber." How evident it is, that when we are living on the experience of our forefathers, or the written testimony of Jesus and the apostles, which is not our experience, we are stealing away from them, and taking to ourselves that which is not our own. This is like trying to climb up another way, when all our knowledge of God and his divine nature, is only by the hearing of the ear, by reading the scriptures, and the sight of the eye. All the outward and external knowledge of a Saviour that we could learn in the schools of men, or in all the wisdom of the world, never can give us an acquaintance with God, nor will it ever enable us to subdue our passions and lusts, with all our temptations and unlawful desires. This is only known and experienced by coming to

Christ, the door, the opener and revealer of all gospel truth, that we may come to know, by an inward and spiritual evidence, his cleansing, all-saving, and redeeming love, to keep us in the hour of temptation and trial. For that will give us as great a knowledge of the truth as ever the apostles or the holy men of old had. Then there would be no need for any man or woman to rob or steal from our forefathers, for when Christ, the way, the truth, and the life, is pleased to reveal the same spirit in us, as he did in them, it is our own. And we shall know the voice of the true shepherd, and follow him; and a stranger we will not follow, for we know not the voice of strangers. Again, Jesus saith, "I am the door of the sheep-fold. All that ever came before me, were thieves and robbers; but the sheep did not hear them." How just is this parable; for when we are pinning our faith on the judgment of any man, let him be ever so wise or great, if above the pure witness of God in the heart and soul, how it will steal away and rob us of the unchangeable truth as it is in Jesus. Certain it is, that if we are preferring any thing before Christ the revealing power, the Son of God in us, we are robbed of a knowledge of God and his holy and divine nature. For no man knoweth the Father but he to whom the Son will reveal him. By me if any man enter in, he shall be saved. Then we may be able testimony-bearers of the ever blessed truth, and can stand forth for the glorious cause, and nobly contend for the faith that was once delivered to the saints; speaking the things that we have seen and heard of the spirit of God, having an experimental knowledge of the truth we declare. The spirit itself beareth witness with our spirits, that we are the child-

ren of God. For he that raised up Jesus from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us. For to be carnally-minded is death, but to be spiritually-minded is life and peace. But they who walk after the flesh, and not after the spirit, cannot please God ; for God is a spirit, and they that worship him, must worship him in spirit and in truth. Now he who establisheth us with you in Christ, and hath anointed us with his spirit is God. Not that we are sufficient of ourselves to think any thing, or do a good deed, but our sufficiency is of God, who also hath made us able ministers of the new testament, not of the letter, but of the spirit ; for the letter killeth, but the spirit giveth life. What letter is it that killeth ? Answer, It is the law of a carnal commandment, written by them who supposed God to be a being like themselves, subject to passion, anger, and cruelty, and would retaliate in vengeance on poor, frail mortals. They have changed the glory of the incorruptible God, into an image like unto corruptible man. If the ministration of death written and engraven on stones was thought glorious, how much more is the ministration of the spirit glorious. What spirit is it that giveth life, and makes us able ministers of the new testament ? Answer, It is the spirit of God, and not the testimony of Mathew, Mark, Luke, or John, which only directs to it, but it is the new dispensation of the spirit of God in love to the soul every morning, that which gives us a knowledge of his holy and divine nature, and his will concerning us. Seeing then that we have such hope, we use great plainness of speech. And not as Moses, who put a veil over his face that the children of Israel

could not look to the end of that which is abolished. Because their minds were blinded, for unto this day remaineth the same veil, not taken away in the reading of the old testament, which veil is done away in Christ. For if we go to the old testament for a knowledge of God, our minds will always be blinded, for they are filled with parables, proverbs, likenesses, and figures, with many dark sayings and hidden mysteries, that will deceive, because it is after the law of a carnal commandment. But there is no mystery in Godliness unto them that are led by the power of an endless life. For Christ, the revealing power, does not put a veil over his face to deceive, neither does he speak unto us by proverbs, but will show us plainly of the Father, and enlighten our souls with new dispensations of his spirit in love, day by day, opening to our understanding more and more as we are found faithful in the little we receive, so we shall be made to rejoice in another new dispensation of his will. That if we seek him, he will be found with us, and when we sleep, he will keep us, and when we awake, he will commune with us, and when we go, he will go with us. How pleasant is the company of this heavenly visiter; how sweet is his voice to our souls; how lovely is his countenance to the view of our minds. When our hearts are enlightened with the light of Christ, and the glory of the Lord shines round about us, we feel peace with God our creator and with all men. Then all the works of the creation seem delightful; both the hills and the valleys, the woods and the fields, and all nature, seem to show forth the Creator's praise. The sun, the moon and stars, how beautifully they all run their courses, as he, the

great Creator, had designed them ; no clashing, no running against each other, no rending or dividing one against the other. The accuser of the brethren is not found amongst them, but they all let their light so shine towards each other, harmoniously laboring together for their Maker's praise. So would it be with all the professors of the Christian name, if we lived so under the influence of the great Creator's power, as the sun, moon, and stars ; how we would be help-mates to each other of all the different societies, in letting our light so shine before men to show that which we have learned in the school of Christ. This light will bring us out of all dead forms and lifeless traditions of men ; until we come to witness the new birth of the spirit of God, the only begotten of the Father, full of grace and truth, begotten in us, as a refiner with fire, to subdue all our passions, and change our customs, and do away every unlawful desire.

THE FALSE HEAVENS.

That we may witness the heavens set on fire, and the elements melt with fervent heat, when every carnal view we have of God and his nature, and all our knowledge of heaven and happiness, and every false imagination of our hearts, shall be consumed by Christ, a consuming fire. And we shall witness a new heaven, and a new earth, wherein dwelleth righteousness, when he hath created within us a clean heart, and renewed a right spirit within us, and manifested himself in love unto our souls, that we may be able to teach transgressors his ways, and sinners should be converted unto him. For until we come to witness our false heavens

to be set on fire, we suppose that heaven consists in that spirit which works by force. So we may have a zeal for God, but not according to the knowledge which is taught in the school of Christ, but that which we have learned by the traditions of men, supposing God to be a being like ourselves, subject to passion, and will work by fire, in the spirit of retaliation and vengeance on poor sinners. Not yet witnessed a new heaven and a new earth, for they being ignorant of God's righteousness which works by love, they go about to establish their own righteousness in their false imaginations concerning the spirit of God. But when we receive a new heaven wherein dwelleth righteousness, we will not go after the lo! heres, or the lo! theres, nor the sight of the eye, or the hearing of the ear, for the word is nigh thee, even in thy mouth and in thy heart. The word of faith in Christ, which is quick and powerful, sharper than any two-edged sword to the dividing asunder of truth and error, the wisdom of man and the wisdom of God. Cutting down all the carnal will and dispositions of evil, and consuming every false imagination of the mind, bringing in a new dispensation of heaven, wherein love reigns triumphantly over all. Then we shall know a new earth also, for all our dealings among men will be in that love which worketh no ill to his neighbor, that most holy charity which hides a multitude of faults, that forgiving spirit as it was in Jesus, having that sympathy and fellow feeling for poor sinners, loving our neighbor as ourselves, visiting the afflicted in their afflictions, with a restoring, reclaiming spirit of the Father's love, and keeping ourselves unspotted from the world, as the Father of mer-

cies and the God of all comfort has been pleased to visit us in our afflictions, and comfort us that mourn, that we may be able to comfort them that are afflicted with the same comfort by which we are comforted of God. The language of Jesus to the ruler of the Jews was, "verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus answered and said unto him, how can these things be? can a man be born when he is old? Jesus saith unto him, "marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the spirit." And he might have said, they are in as much ignorance even as thou art. But the text tells us, so is every one that is born of the spirit, which is no doubt an error in the translation. For it is not consistent with reason, that of necessity we must be born again in order that we may be able to see the kingdom of heaven, and when we are born of the spirit know nothing about it; but be forever learning and never come to the knowledge of the truth. Now may we examine the text and see what he intended to convey. Art thou a master in Israel and knowest not these things? And why; because thou art not yet born of the spirit. Verily, verily, I say unto thee, we that are born of the spirit, speak that we do know, and testify that we have seen. And ye that are not born of the spirit receive not our witness. If I tell you of earthly things, and ye believe not, how shall you believe if I tell you of heavenly things.

Now all that have the spirit of God, do know whence it

is. For when Jesus healed a sick man on the Sabbath day, he said, my Father worketh hitherto, and I work by the same spirit. The apostle James, when he was born of the spirit, said, every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Jesus said to the woman of Samaria, "Ye worship ye know not what;" and why, because ye were not born of the spirit. We know what we worship, and why, because we are born of the spirit. The woman of Samaria said to Jesus: "Sir! I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, woman believe me the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what; we know what we worship; for salvation is of the Jews;" which is another very gross error in the translation. For salvation is of God, and not of man, neither Jew nor Samaritan. But it is no doubt with me, that the woman expected Jesus would own that salvation was of the Jews, because his mother was a Jew, and they taught each other to believe that they were the peculiar favorites of heaven above all other nations. But Jesus came to do away their traditions, and to change their customs, to remove all prejudice, and show that God was no respecter of persons, and that all nations should worship him who made the heavens, and the earth, the sea, and the fountain of waters. For this is life eternal, to know the true and living God, and his only begotten son revealed in us. Therefore the blessed Jesus said, "The hour cometh, and now is, when the true worshippers (of all nations, he might have said) shall worship the Father ;

for God is a spirit; and they that worship him, must worship him in spirit, and in truth." I cannot believe that Jesus ever said salvation is of the Jews, for they persecuted him from time to time, and with wicked hands put him to death, as they did the prophets at Jerusalem. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. And in the parable of the vineyard, let out to husbandmen; when he sent his servants to receive the fruit thereof, they beat one and killed another, and stoned another. Being in as much ignorance of the salvation of God as Nicodemus was not yet being born again, they were so far from having the saving power of God, that they wanted to command fire to come down from heaven, and consume their fellow men. And why? because they do not think as themselves, not knowing what manner of spirit they were of. For Jesus told them they savored not the things that be of God, but of men. And as salvation is of God, we should deny ourselves, of the traditions of men, not taking things for truth, which is inconsistent with the truth itself. But we should come to Christ the Saviour, and the revealing power of God, whereby we may know of the doctrine, whether it is of Christ or of men. For Jesus saith if any man come not to me, but love his father and mother, and wife and children, brethren and sisters and his own life also, more than me, he cannot be my disciple. But the text is, if any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Now this is an error in the translation, for it is inconsistent with the nature of God, to command man to hate his father and his mother; and all the nearest and dearest ties of nature. For God is

love, and all his dealings with man are in love ; for greater love hath no man than this, that a man lay down his life for his friends. This is to set us an example, that we should love one another, even as he hath loved us. Loving our neighbor as ourselves, Jesus set us an example of godliness, for he had the same propensities as all men have, yet without sin. He was born of a woman, and was called the son of Joseph and Mary. He was a goodly child, and he grew in stature, and in favor, both with God and man. At twelve years old, he witnessed something of the new birth of the spirit of truth, so as to attend to his heavenly Father's business, and by a submission to his parents, and his heavenly Father, he knew an increase in the wisdom and knowledge of God. He learned obedience to the divine will, by the things which he suffered in the weakness of the flesh. He knew by experience the necessity of a constant watch, against every inordinate passion, lust or temptation, that they should not break in upon him as a thief, and steal away and rob him of his peace, but that he must watch, and wait for the moving of the spirit of God upon him. Then he could say by experience unto them all, watch. Watch ye, and pray, lest you enter into temptation. For Jesus knew what it was to be tempted, and closely tried ; for these temptations are to come upon all the world, to try them that dwell upon the earth. When he put forth the parable of the prodigal son, it is no doubt with me, but he had in some measure, experienced the truth, of it. For when he was baptized of John in Jordan, and came out of the water, the spirit of God descended upon him, which was a precious portion of his Father, given unto him for a living. The windows of heaven were opened, and from a bountiful giver blessings were poured

forth, upon him from the fountain of life. When he felt himself to be enriched with heavenly gifts, he feared no want; then being led by the spirit of his own inclinations, he got into a wilderness state, where his portion which he had received, failed. Not partaking of the divine nature or spiritual food for the space of forty days, he witnessed suffering of hunger, and instead of bread, or the flowings of the Father's love, he could see nothing but stones, or sorrow and anguish of soul, and in the height of his sufferings, he was led or tempted to aspire to the power of commanding the stones to be made bread; but the answer presented to his mind was, that man could not live by bread alone, but by every word, that proceeded out of the mouth of God. Then he was induced to look upon the kingdoms of the world, and the glory of them, as from a high mountain in a moment of time, and it was presented to him, that if he would worship the god of this world, all would be his; and to show his safety, that even if he were to cast himself down, it was written, "He hath given his angels charge concerning thee, lest at any time thou dash thy foot against a stone." He then saw that it was all a deception, to tempt him to fall; and exclaimed, "Get thee behind me Satan; for it is written, thou shalt worship the Lord thy God and him only shalt thou serve." And we read the tempter departed from him. And I believe all his truly devoted followers will experience a similar deliverance.

But he remembered that in the Father's house there is bread enough and to spare, he could partake freely, not only of bread, but of every word that proceedeth out of the mouth of God. So he forsook every temptation of the world, and with a meek and lowly spirit, he left the wil-

derness or wisdom of this world, and returned to the pure witness of God in his heart. The Father saw him coming forth out of the mixture of all perishable things, and with the angel of his presence met him with open arms of redeeming love, and ministered peace and consolation to his soul; clothed him with the robe of His spirit, and with power, being glorified of all and able to teach the words of God truly. So would it be with us in the present day, if we would resist every temptation of the world, come out of the mixture of all perishable things, as the apostle and servant of the Lord Jesus did, and come to the pure witness of God in the heart, which is Christ, the true teacher, which the world, in its carnal state, would not receive, He whom the Jews crucified in themselves. This same was the apostle's teacher, his strength in weakness, riches in poverty, and a never failing helper in every needful time. It was Christ within, the word of faith nigh in the heart, which he preached to both Jew and Gentile. For the Jews require a sign, and the Greeks seek after wisdom. But, saith the apostle, we preach Christ, whom they had crucified in themselves, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which obey the call, Jew and Greek, it is Christ within, the power of God and the wisdom of God. Therefore, saith the apostle to the Corinthians, I determined not to know anything among you, save Jesus Christ, the true teacher, within me; and it is he whom the Jews crucified in their hearts. It is evident the apostle did not mean as the text saith, to know Christ and him crucified, for that he considered to be an unpardonable sin; as he saith to the Hebrews, those who were once enlightened and have tasted of the heavenly gift, and the good word of God, and the powers of the world to

come, if they shall fall away and continue to rebel against the light, to renew them again to repentance is impossible, seeing they crucify to, or in, themselves, the Son of God afresh, and put him to an open shame. . Therefore may we, like the apostle, desire to know not anything ruling in our hearts, save the spirit of Jesus Christ, not crucified, but living in us; as Jesus himself saith, I in you and you in me. And if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free; and if the Son shall make you free, ye shall be free indeed. For Christ never oppresseth any, or bringeth into bondage, but his holy and divine nature is to relieve the oppressed, undo the heavy burdens, break the yoke and let the captive go free. But men, filled with ungodly zeal, will bind the servants of the Lord Jesus Christ, as the Jews did Paul, and cast him into prison, as he saith in his epistle to the Ephesians: I, Paul, the prisoner of Jesus Christ, for you Gentiles. Now, it appears that Paul was at this time a prisoner at Rome, not of Christ, but of the Jews. I, Paul, a prisoner of the Jews, for the testimony of Jesus Christ, to you, who are Gentiles. Therefore, as the servant of the Lord, I beseech you that ye walk worthy of the vocation wherewith ye are called. Now, it is evident the apostle did not mean that he was a prisoner of the Lord, but of the Jews, for the word of God which he preached unto them. As he saith, we are not children of the bond-woman but of the free, and may walk in that glorious liberty wherein Christ maketh free. He never brings his servants into bondage, as saith the apostle. For he that is in the Lord's service, being a servant, is the Lord's free man; because the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, saith Paul.

ON CIRCUMCISION.

Jesus said his yoke was easy and his burden was light. It is man that bindeth heavy burdens on his fellows, and a grievous yoke, that they are not able to bear, as Abraham did, on himself, and on all his house; every male he circumcised in the flesh. I have no evidence that he was commanded of God to do so, for it was a heavy burden imposed on them outwardly, in the flesh, by the will of Abraham, and not by the will of God. For that circumcision which God commanded Abraham and all the nations of the earth is not outward in the flesh, but inward, in the spirit and heart; that not only the males but the females also may be circumcised in spirit and become the heirs of God. For, saith the experienced apostle, he is not a Jew that is one outwardly; neither is that circumcision which is outwardly in the flesh, but he is a Jew that is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise or works is not of men but of God. And Moses also adopted the practice of outward circumcision and made it a law in Israel, which law was not good, neither could it make the comers thereunto perfect. This law Jesus came to do away, and to change the customs which Moses delivered from that which is outward to that which is spiritual, witnessed in the heart, according to the testimony of a number of the apostles when they met together on this subject. For certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses ye cannot be saved. Then the apostles and elders came together for to consider of this matter. Peter rose up and said unto them, that God which knoweth the hearts of the Gentiles had put no difference between us and them, purifying

their hearts by faith. Now why tempt ye God to put a yoke upon the disciples which neither our fathers nor we were able to bear. Then the apostle James spake and said: known unto God are all his works, from the beginning of the world. Wherefore my sentence is, we trouble not the Gentiles which are turned to God. And he proposed for a letter to be sent. For as much as we have heard that some have troubled you, saying, ye must be circumcised, to whom we gave no such commandment; for it seemed good to the Holy Ghost, and to us also who are assembled with one accord, to lay upon you no greater burden than that you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if you keep yourselves ye shall do well. Fare ye well. Now we cannot suppose that the Holy Ghost commanded Abraham, Moses, and all the just, to be circumcised in the flesh, and the same Holy Ghost, at another time, commanded no such thing, for that would make God a changeable being, which I cannot believe.

2d mo., 12th, 1836.

OBSERVATIONS ON THE ATONEMENT OR BLOOD OF JESUS CHRIST.

Romans vi. 8.—“But God commendeth his love towards us, in that while we were yet sinners Christ died for us.” (9th verse). “Much more, then, being now justified by his blood, we shall be saved from wrath through him. I have no evidence of the truth of the popular belief in the world that Jesus, by his death and suffering on Calvary, ever did or ever will atone for the sins of the wicked, and reconcile a sinner to God by his blood, that he shall be saved from wrath through his sufferings by the hands of wicked men. But this I believe, that Jesus came to do away the law of a carnal commandment, and to change the

customs which Moses delivered ; to set an example of godliness, and a life of holiness, for all men so to live as he did, not to flinch from the testimony of truth, but be faithful unto death as he was. For it was Christ the power of God, that enabled the man Christ Jesus to overcome the world with all its temptations, and victoriously triumph over them all. As Peter testified to the Jews saying, ye men of Israel hear these words, (Acts ii. 22,) “ Jesus of Nazareth a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, yourselves also know ; he being delivered by the determinate council (of the cruel Jews,) and also of the forknowledge of God, ye have taken, and by wicked hands ye have crucified and slain.” For God foreknew that Jesus would suffer persecution, because he lived a godly life, and bore witness to the truth, and not only Jesus, but all that would live godly, as Jesus did, must suffer persecution ; because he that is born after the flesh, ever did, and ever will persecute him that is born after the spirit. Therefore, Jesus set us an example, that we should be brought into obedience to Christ, the power of God, and the wisdom of God the Father, as he was ; for the man Jesus was the temple or veil prepared for Christ the Saviour, of God the Father, to manifest his spirit in the world. (10th verse), “ For if, when we were enemies, we were reconciled to God by the death of his son ; much more being reconciled, we shall be saved by his life.” I have no evidence that the son of God did ever die. But Jesus, in which the son or spirit of God dwelt, was put to death, but I cannot believe, as some pretend they do, that because wicked men caused the holy Jesus to suffer a most shameful death, it has reconciled miserable sinners to God. But

this I believe, that when we have been transgressors, and we know the working of his spirit in us, we have been reconciled to God; and by the death of our own carnal wills we shall be saved by him who is the way, the truth, and life, as we are brought into obedience to his redeeming power from sin and transgression, just so far he atones for our sins, and no farther. (2d verse.) “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” That is to say, we also joy and rejoice in God, through Christ the redeeming power of God, because we have witnessed our souls redeemed from sin and transgression, and set free from the bondage of sin and death, and do know our peace made with God our Creator and all men. This is fulness of joy, and all the atonement that we can witness in this life. (12th verse,) “Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.” The common belief in the world is that no man would have sinned, if Adam had not sinned, and by his transgression he has brought death upon all men, which I cannot believe, for Adam was not the first transgressor. Therefore sin entered into the world before Adam had sinned. But that was no excuse for him. But he choose rather to follow his own carnal desires, as Eve had done before him, than to cross his animal nature to obey God. Therefore he brought death on himself, by his own sins and not by Eve’s. For each one had to answer for his or her own sins, and not for the serpent’s. And this is the way that death passed upon all men, because all are placed in the same situation as Adam was, all come into the world without sin, and in the image and glory of God. Placed in a state of free agency, and ha-

ving the power of choice, good was set before us by the Creator of all good. And as all men have an animal nature, which is the first, that rules in man, in opposition to the witness of God as it did in Adam and Eve, not because *they* sinned, but because all do as Adam and Eve did. (13th verse,) "For until the law, sin was in the world. But sin is not imputed when there is no law." I think there is an error in the translation of this verse. I believe it should say, until there is a law given there is no sin. For where there is no law there is no transgression.

(14th verse,) "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgressions." Here is another error in this verse. If we will leave out the word *not*, then it will be correct. Then we might say that death reigned from Adam to Moses or until now, over all them that have sinned as Adam did. Who, said he, is the figure of him that was to come. Some may say that he was a figure of Christ. But I cannot see it. For Christ never sinned as Adam did. But he was a figure of fallen man, and he begat a son in his own image and likeness. (18th verse,) "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Not because of the offence of Adam, judgment comes upon all men to condemnation. For we feel no condemnation, for Adam's transgressions. But this I believe, that if we offend, as Adam and Eve did, we shall witness the same voice calling unto us, in the garden of our own hearts, a voice that we cannot silence, neither can we flee from it; go where we will; which will judge down our evil deeds as it did in Adam and Eve, and bring us into condemnation

as they were, for our own sins, and not another's. Even so, by following the teachings of God's spirit, which is Christ within us the redeemer of souls, we shall witness the free gift of his holy spirit poured forth upon us unto justification of life.

(19th verse,) "For, as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." I do not believe that because Adam disobeyed the command of God he ever made one sinner beside himself. But as many as disobey the commandment of God, make themselves sinners, by their own transgression. Neither do I believe that by the obedience of Christ, any one was made righteous but himself. But as many as obey the teachings of God's spirit as Jesus did, will be made righteous, by their own good works and not by another's. For God rewardeth every man according to his own works. Not that any man is able of himself to work out his own soul's salvation; but it is by being passive to the will of God, and then there will be a co-working; the spirit of God or of Christ with our spirits, as it was with Jesus who said, the works that I do, I do not of myself, but it is the Father that worketh in me. (20th verse,) "Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound." I cannot believe that the law of God is given to us, that we should abound in sin, and continue to offend. But this I believe, that his law is given to us, that we might know his will and do it, and sin no more, that the offence might not abound. But saith he, where sin abounded, grace did much more abound. I cannot believe the more a man sins, the more the grace of God is bestowed upon him. But

this I believe, the more faithful we are to the gifts of God, the more he will bestow his grace on us, and we shall have more and more abundantly. But the unprofitable servant, and sinful man, loseth that which he seemed once to have.

John i. 7, "If we walk in the light as God is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." Now I cannot believe, that the outward blood of the man Jesus, ever cleanses the souls of the children of men from all sin. But as the material blood was said to be the life of all flesh, so the life and power of God, that was in Jesus, was termed blood. That if we walk in that light which enlightens the soul, we shall walk with God, and with Christ; for God is light, and Christ is light, and it is his life and redeeming power, that cleanseth our souls from all sin. The material blood of Jesus is not within our reach, but the life of Jesus is; which is the power of God unto salvation, and word of faith nigh us, even in our mouth and in our heart; working in us by our spirits being united to the life and spirit of the Father, which is Christ the saviour and redeemer of souls; not that he saves any man in his sins, but teacheth us to faithfulness and good works, that we may be able to follow his holy example, that the works which he doth we may do also, and we shall know an increase of divine help, as we abide in his love, that greater works than these will he do in us. And we shall be justified by faith and our good works, not by faith alone, but proving our faith in God by our works of love. (Romans iv. 3,) "For what saith the scriptures, Abraham believed God and it was counted unto him for righteousness." I do not believe that it is faith alone that justified Abraham before God, but it was by being passive to his

divine will. This was counted unto him for righteousness (4th verse,) "Now, to him that worketh, is the reward not reckoned of grace, but of debt." Some might suppose by this text, that there was no reward for them that worketh righteousness; but it was a debt he owed, and he would be punished if he did not pay it. But this I believe to be the true meaning of the text: Now to him that worketh, the reward is not reckoned of grace only, but of a debt we owe in faithful obedience also. (5th verse,) "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Now I cannot believe, that he that worketh no good, although he should believe, that he would be justified in his ungodly deeds. Such a belief would not make him righteous. But this I believe: that he who doth work righteousness, and believeth on him who is able to redeem the ungodly, when true repentance is found in him before God, his faith is accounted unto him for righteousness. (6th verse,) "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." This is a mistake; I cannot find in all the writings of David, where he has described any such a man. But this is what David saith as being the place alluded to (Psalms xxxiii. 2,) "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." It is my belief that every man who has a spirit without guile, there will be no iniquity unto him, when he has known by the help of the spirit of God in working out his salvation with fear and trembling before him.

ON BAPTISM.

(Matthew iii. 2,) "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Now it appears that Jesus did not baptize with water, as John did, for John's was of the elementary water, a figure of that which Christ baptized with, which was and is spiritual. Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but he will burn up the chaff, with unquenchable fire. This is the baptizing power of Christ in us, as a consuming fire against our chaffy nature, and will cleanse the soul from all sin, which all the waters in the rivers and seas never could do. (John xvi. 16,) "He that believeth and is baptized shall be saved." And these signs shall follow them that believe; in my name, shall they cast out devils. Now it is certain that all who are baptized with the baptizing power of God, that these signs do follow them, that in the life and power of Christ they can cast out all evil inclinations; subdue every angry passion in themselves. Then we can speak by living experience, and in the authority which Christ alone giveth. As Jesus commanded his disciples, after he had baptized them with his holy spirit, "Go ye and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. This is the baptism of Christ, which is spiritual baptizing, all into the one eternal truth of God as he and the Father is one, so should we all be one in him, for all who are joined unto the Lord are one spirit. John confessed saying, "I am not the Christ, but I am sent before him; he that cometh from above is above all; he must increase, but I must decrease.

The experienced apostle testified, (Rom. vi. 3d,) "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death. This is the baptism which Christ baptized with, that we should feel the flowings of the Father's love, and be dipped into a renewed sense of his goodness, into suffering with Christ for all the sins of the world, baptized into sympathy and fellow feeling for the distressed, as Jesus was; this water baptism never could do, which was only putting away the filth of the flesh. But this is the answer of a good conscience towards God, by the resurrection of Jesus Christ. Wherefore saith the apostle, (Col. ii. 12, 20,) "We are buried with him in baptism, wherein we are also raised with him." "Then if ye be dead with Christ from the rudiments of the world, why are you subject to carnal ordinances?" Finally there is one Lord, one faith, and one baptism for all Christians, which is the baptizing power of Christ in the heart and soul.

ON THE SUPPER OR PASSOVER.

This supper or passover was an ordinance of the Jews, which first took place immediately after they were delivered from Pharaoh, and had crossed the red sea. (Exodus xii. 42, 43,) "For said they, it is a night to be much observed unto the Lord for bringing them out of the land of Egypt, by slaying the first-born, and they held a feast of unleavened bread for seven days. This was for a memorial of what the Lord had done in fetching them out to a land of liberty, and no one was allowed to keep it but themselves and their children.

For this is the ordinance of the passover; there shall no stranger eat thereof unless he be circumcised; a foreigner

and an hired servant shall not eat thereof. And so it remained a practice with the Jews until the days of Jesus and his disciples, as it appears by the testimony of Matthew, (xxvi. 17.) "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover? And he said go into the city, &c., and they made ready the passover as directed. And as they were eating, Jesus took bread and blest it and gave it to the disciples, and said: take, eat, this is my body; and he took the cup, saying, drink all of you of it, for this is my blood of the new testament, which is shed for many." It appears that this Jewish ordinance was to end now. For he said I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father. That ever after this it is to be a spiritual supper, where we are to drink with him the cup of suffering and of joy, as he saith to Zebedee's two sons. Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.

(Col. ii. 14.) And the apostle saith: Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead, and he has blotted out the hand-writing of ordinances, nailing it to his cross. So in the present day the supper that we witness with Christ is within us, of that new wine in the kingdom of God, as he saith, (Rev. iii. 20:) "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me." (xix. 9.) For blessed are they which are called unto the marriage supper of the Lamb. Oh! this is the supper that my soul delights in, when I can have

union and sweet communion with Christ, who is my life and exceeding joy, that strengthens me in my spirit. For he is God over all in me; blessed forever is his name. Inasmuch as Christ has blotted out the handwriting of ordinances, Christians should not judge one another in respect to these things, but let every one be fully persuaded in his own mind, as saith the apostle, (Col. ii. 16.) "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ; which is the Christian's rest, for there is no true rest or peace to the soul but to retire inward to Christ.

ON THE MILLENNIUM,

Or 1000 years, which some imagine Christ will reign upon the earth.

This millennium is looked for, that in some future time, when the Bible is fully spread amongst the heathen, and they all become Christians, then we shall witness the saying of the prophet fulfilled all over the whole world, that nation shall not lift up sword against nation, nor learn war any more. (Isaiah ii. 4.) I cannot see what better it will be when they convert all the heathen to the Bible religion. For all the nations that profess to be already converted to the Christian faith by the Bible, do declare war against their fellow-creatures of the same Christian faith with themselves; and we may cross sea and land to make one proselyte to the Bible religion, and when we have made one he is two-fold more a warrior than ourselves; filled with a false zeal that is not of the Lord's begetting, but of man, and works by force in the spirit of war and strife, and will persecute every professor of religion that does not think and see as they do. Now how much nigher are we than our

forefathers were to that millennium state that the prophet saw when the Lord should rebuke all nations, and for what? for their cruelty and proud and lofty spirits; and they shall beat their swords into ploughshares and their spears into pruning hooks, and learn war no more. And the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty. I cannot see that the different societies of professing Christians are any more united into the one true religion than they were forty years ago. And I am fully persuaded that if every man in the world had a Bible and Testament, unless he was inspired with the spirit of Christ, he could not be a true Christian. As the apostle saith, if any man hath not the spirit of Christ he is none of his. I believe that every one who experienced the millennium as Jesus did, must be ruled by the same spirit that he had, which was the spirit of love, as God is love. Then we will come to witness the truth of the saying of Isaiah the prophet. When Christ shall reign in us then righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. This is the millennium when the spirit of Christ rules in us over all our dispositions, that is compared to the wolf, the lion, and bear; all the spirit of anger and cruelty is brought in subjection to the spirit of Christ, the babe immortal, who is God over all. Then the spirit of war must cease in us, the works of oppression and persecution will no more be found in all our conduct amongst men. Here we will witness the parable of the

sword and spear beaten into a ploughshare and pruning hook. Thus we come to experience a change of heart that instead of the spirit of war, retaliation, anger, and vengeance, we will be engaged in cultivating the precious seed of the kingdom, which is peace and love in the fertile fields of our own heart, and be faithful in laboring to remove and subdue every thing that is found in us which is contrary to that spirit which breathes peace on earth and good will towards men. This is the weapon of a Christian which makes him as bold as a lion, when he feels his heart filled with that perfect love of God which casteth out all fear. He can go forth conquering and to conquer every evil desire of the heart, and be enabled to overcome the world as Jesus did his enemies, loving them that hate us, and praying for them that despitefully use us, &c.

ON PRAYER AND SINGING.

James v. 13: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. For the prayer of faith shall save the sick." I have no evidence that the prayer of a friend, or elder of the church could save himself or his best friends, when sick, from dying. If they could, there would not be so many widows and orphans in the church. But if any amongst us be afflicted or sick, with his own sins and transgressions, then let him pray for himself in true and living faith, to God, who is a spirit, and he will accept that prayer which is breathed forth from the babe of life in our souls or spirits, unto him, that we may be filled with the spirit, as the apostle saith, (Eph. v. 19:) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." This is his spirit of thanksgiving and praise unto him who hath redeemed our souls from sin. Not vocal

singing of David's psalms or Watts' hymns, but a joyful spirit in the presence of God. The apostle James saith, Pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Then he undertakes to prove it by Elias. For he saith, Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months, And he prayed again, and the heaven gave rain. Now it appears there is a great error in this testimony of the apostle James concerning Elias' praying that it might not rain, for it is not to be found in all the history of Elias. It appears that Elijah prophesied to Ahab, that it would not rain, as we find it recorded in 1 Kings xvii. 1: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And again, 1 Kings xviii. 1: "It came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab, and I will send rain upon the earth." This is prophesying, and not praying. How inconsistent it is to suppose that God would listen to the prayer of one man, so as to bring all the world into suffering and great want, when at the same time he had seven thousand servants who had not bowed the knee to Baal, and it is likely, as good as Elijah was; all these brought into suffering, with the beasts of the earth, by the prayer of one man. It is not so. And if he had prayed for any thing that was inconsistent with the will of God, it would not be granted him. As it appears in 1 Kings xix. 4, where it states that Elijah went a day's journey into the wilderness, and he requested for

himself that he might die : And he prayed and said, it is enough ; now, O Lord ! take away my life, for I am not better than my fathers. Now we see this prayer of Elijah was not consistent with his will at that time, and he did not grant it, but sent an angel and fed him, that he might receive strength. I have no evidence that the prayer of one man will do any thing for another, except he hears it, and then all it can do is to stir up the spirit of prayer in him also. For every one must watch and pray for himself. As the blessed Jesus said, What I say unto you I say unto all, watch ; watch and pray least ye enter into temptation. And when ye pray be not as the hypocrites are ; for they love to pray in the streets, that they may be seen of men. But he directed his servants to an inward and spiritual prayer, to the Father of spirits, Saying, “ When thou prayest, enter into thy closet, and after thou hast shut the door, then pray to thy Father who seeth in secret, and he shall reward thee openly.” And I am persuaded that such is the only prayer that will be acceptable to God. When we retire inward to the pure witness for God in our souls, or to Christ within, the true teacher, and shut the door of our hearts against every outward intrusion, then we may pour forth our desires, in humble prostration of soul, where no mortal can behold, where none but the heavenly Father can hear our prayers, for none but him can cleanse our souls from sin. What is prayer ? Does it consist in kneeling down, and calling on the name of the Lord, saying, do this or grant that, when we are not prepared to receive the things we ask for ? No, I do not believe that such pretended prayer is ever answered. But the prayer which is answered, is a living desire after the Holy Spirit, when the heart is prepared to receive it. They seek, and they shall

find. For the heavenly Father knoweth when we feel a need of his Spirit, before we ask him; and if we know how to give good things to our children, how much more will he give the Holy Spirit to them that ask him, and are prepared to receive it. Watch and pray least ye enter into temptation. What is watching? It is to keep the eye of the mind single unto the pure witness of God in the heart. Then our whole body will be filled with the light of his Spirit, wherein there is no darkness at all; and there is no occasion of stumbling in us, for that man whose soul is wholly devoted to God, with a desire to do his will; in this state he cannot be overcome, for thus saith the Spirit, "He that keepeth the word of my patience, him will I keep in the hour of temptation which is to come on those that dwell upon the earth. Whosoever is born of God sinneth not, and the wicked one toucheth him not." Therefore, said the blessed Jesus, "What I say unto you I say unto all, watch."

ON BELIEVING WHAT WE HEAR.

God spake by his Son and said, "My sheep hear my voice and they follow me, and I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. But a stranger will they not follow, but will flee from him; for they know not the voice of strangers." How are we to know the voice of the Son of God? Answer, Because it speaks to the witness in us, and to our understanding, that which is truth and no lie, consistent with reason and experience, and in the spirit of love, for God is love. And every voice that we hear, whether inwardly or outwardly, of man or books, which is not of love, is the

voice of a stranger, and the Son of God in us cannot know it neither will he follow it. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And Jesus bore witness of this only begotten son, saying it was the way, the truth, and the life, the only revelation of the Father to man. And the apostle calls this only begotten son, which is for all the world to believe and know his voice, the grace of God, which hath appeared to all men, and will bring salvation to all who obey its teachings. Because it is the only true teacher. It was this same grace of God that was in the man Jesus, and was to him a greater witness than man or of books. For, said he, John was a shining light and bore witness of the truth. But I receive not my testimony from man, for I have a greater witness than that of John. And when Jesus read in the scriptures he could appeal to this witness of God which was in him for the truth of what he read, and he found many things that this witness, which is above the witness of men or of books, would not own. When he read that which was written under the law, it says, an eye for an eye and a tooth for a tooth, it was the voice of a stranger to him, therefore he would not follow it, for he had a greater teacher in him than that which is in the world. For, said he, "the words that I speak I speak not of myself, for the Father hath given me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting, for whatsoever he commandeth me, even so I speak," which enabled him to show to the Jews that they must not follow that scripture which would lead

to retaliate in cruelty and murder, but to show the spirit of non-resistance and overcome evil with good. (2.) When he read in the scriptures, saying, "Thou shalt love thy neighbor and hate thine enemy," that also was the voice of a stranger. For the spirit of the Father in him would not own it, and the Father taught him to say to his disciples, "if ye only love them that love you, what reward have ye, for sinners love one another, and if you salute your brethren only, what do ye more than others; do not even the publicans so? But I say unto you, love your enemies; and do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven." (3.) When Jesus read in that scripture which was written by the law of a carnal commandment (Deuter. vi. 13, 18) where men are required to swear, and that God swore; this is the voice of a stranger to the witness of God in him, neither would he own it. But speaking as the Father made known unto him, he saith, "I say unto you swear not at all, neither by heaven for it is God's throne, nor by the earth for it is his footstool, neither by Jerusalem, nor by thy own head. But let your communications be yea, and nay, and whatsoever is more than this, cometh of evil." For that witness of the Father's spirit in him, which was far superior to the witness of men or of books, assured him that God never swore; for it was evil and he forbids it through Jesus, neither did he command man to swear to his fellows. (4.) When Jesus read in the scriptures given by Moses, that God created the heavens and the earth in six days and rested on the seventh day from all his

works; and that God had commanded man not to work on the seventh day, but to keep it more holy than the other six; this is the voice of a stranger, for that witness which was in Jesus, and is of God, would not own it. For he knew that God never rested one day more than another, and that man was not made for the day, but the day was made for man; and seeing that God does work on that day, in which the scripture said he rested, Jesus also worked, saying, my Father worketh hitherto, and I work. For it was the spirit of God that worked in him every day alike. (5.) When Jesus was told of the law of Moses, how he gave a command that when a man hath taken a wife and married her, and it come to pass that she find no favor in his sight, then let him write her a bill of divorcement, give it into her hand, and send her out of his house. (Deuter. xxiv. 1.) Jesus had greater evidence of the will of God than Moses had. Therefore, he would not acknowledge that it was just for a man to put away his wife. For, said he, what God has joined together, let not man put asunder. Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so. (Math. xix. 8.) (6.) The Jews brought a woman taken in adultery. And they say unto him, Master, Moses, in the law, commanded us that such should be stoned, but what sayest thou? Jesus knew that this was not consistent with the nature and will of God, for man to kill his fellow. For God willeth not the death of a sinner, but that all sinners should repent and live. Therefore, said Jesus, I do not condemn her to death, but that she repent and go and sin no more. (John viii. 5.) When it was told Jesus that the Jews and Samaritans had no

dealings, he showed unto the woman of Samaria that God was no respecter of persons. For the gift of God is to all that ask for it, and they need not go to the mountain of Samaria, nor yet to Jerusalem, to worship, as they had been told. For God is a spirit, and they that worship him, must worship him in spirit. (8.) Jesus came to do away the prejudice of education and tradition. The Jews were taught by the laws of men, that they should not eat nor drink with other nations, calling them publicans and sinners. Jesus went forth, and he saw a publican named Levi; and he said unto him, follow me. And Levi made a great feast in his own house, and there was a great company of publicans and others that sat down with him. But the Scribes and Pharisees murmured against Jesus and his disciples, saying, "Why do ye eat with publicans and sinners?" Jesus answered, "I came not to call the righteous, but sinners to repentance." And again they say to him, "how is it that your master is gone to be a guest with a man that is a sinner?"

(9.) When the Pharisees and all the Jews had a custom except they wash their hands often they eat not, and hold the tradition of the elders; Jesus knew that God, the Father, never gave such a command. Therefore, he and his disciples would not keep it. And he told them that they, by their tradition, rejected the commandment of God, though they would draw near with their mouth, and honor him with their lips, when their heart was far from him. (10.) The scripture given under the law of Moses, (1 Kings xxii. 23,) where it says that God put a lying spirit in the mouth of Ahab's prophets, which were about fifty-four hundred men, to deceive

him that he may fall in battle. This is inconsistent with the nature of the Lord God of heaven and earth. According to the testimony of Jesus Christ his son, whom he sent to bear witness of the truth, for it was the spirit of the Father that spake by him. For, said he, the Father hath given me a commandment, what I shall say, and what I shall speak, and I know his commandment is life everlasting. This commandment which Jesus had is truth and no lie; it never deceived any man, nor led him in the way of death; for the words of the Lord to our souls are spirit and they are life. The apostle says, (2 Thess. ii. 11,) "And for this cause God shall send them strong delusions, that they should believe a lie, that all might be damned who believe not the truth." This is also inconsistent with the nature of God. For he never acts deceitfully with his creature man, but will teach him the ways of peace truly. For every gift of God is a good and perfect gift, and cometh down from the father of light, with whom there is no variableness nor shadow of turning. (11.) When Jesus read, (Pslams lxxviii. 23,) that God commanded the clouds from above, and opened the windows of heaven, and he rained down manna upon them to eat, and had given them of the corn of heaven, and man did eat angels' food, he would not own it, but said, labor not for that meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give unto you. They say unto him, what sign showest thou? What dost thou work? Our fathers did eat manna in the desert. As it is written he gave them bread from heaven to eat. Then Jesus said unto them, verily, verily, I say unto you, Moses

gave you not that bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Your fathers did eat manna in the wilderness, and are dead. But this is the bread which cometh down from heaven, that a man may eat thereof and not die. That manna was of the earth, and would perish with the using. Neither was it angels' food, for nothing of a perishing substance, can be food for the spirits, or angels, of God. We find it recorded in Jeremiah vii. 31, the children of Judah have done evil in my sight, saith the Lord, they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. We find this testimony of Jeremiah to be contradicted by the prophet Ezekiel xx. 25, saying, "Because they kept not my judgments, nor my statutes, but their eyes were after their father's idol; therefore I gave them also statutes that were not good, and judgments whereby they should not live. And I polluted them in their own gifts, in that they caused to pass through the fire their children, that I might make them desolate." (v. 12.) This is not consistent with the nature of God, to give statutes that were not good to his creature man, and judgments whereby he may not live. Neither does it agree with the witness which God gave his son Jesus, who was called Christ. God willeth not the death of a sinner but that all should repent and live.

The first sermon that Jesus preached was, repent for the kingdom of heaven is at hand. Again, (Mark i. 15,) Jesus saith, repent ye and believe the gospel. And again,

ON THE NUMBER OF SPIRITS.

except ye repent, ye shall all perish. The first sermon that his disciples preached, was that men should repent and be converted. This is the only thing that will atone for the sins of the sons and daughters of men. True repentance and amendment of life—this will reconcile them to God, and there shall be joy in heaven over one sinner that repenteth. For it is commanded in the scriptures more than twenty times to repent. Remember, therefore, from whence thou art fallen, and repent. Be zealous, therefore, and repent.

ON THE NUMBER OF SPIRITS OR SEVEN GODS, BELIEVED IN BY THE JEWS OF OLD.

They say, God created the heavens and the earth in six days, and rested on the seventh. When Noah went into the ark, he took of every clean beast by sevens, and fowls also of the air by sevens. For yet seven days and I will cause it to rain. Noah sent forth a dove, then in seven days he sent her again. The ark rested in the seventh month and seventeenth day. In the days of Pharaoh, there were seven years of plenty and seven years of famine. When the Jews came out of Egypt, they held a feast of unleavened bread for seven days. The disciples choose seven men of honest report, full of the Holy Ghost. John to the seven churches. The seven spirits of God. The seven golden candlesticks. And in his right hand seven stars. The seven stars are the seven angels of the seven churches. These things saith he that hath the seven spirits of God, and the seven stars. There were seven lamps of fire burning, which are the seven spirits of God. Books sealed with seven seals. A lamb having seven horns, and seven eyes, which are the seven spirits of God. The seven an-

gels had seven golden vials. And seven priests, bearing seven trumpets, compassed the city seven days, and seven times, on the seventh day. Seven devils cast out of a woman. Jesse made seven of his sons to pass before the prophet at once. Seven brethren married one woman. I have no evidence that God is in seven equal parts; or that he had seven churches, and one separate angel for each church. Neither do I believe in three Gods. But there is one Lord, one faith, and one baptism, one God, one Father of all, which is above all, through all, and in you all; and only one religion for his creature man; that is to love the one Lord with all his heart, and his neighbor as himself. Only one true worship for all the families of the earth. That is, to worship the one God, which is the one only true spirit; which hath manifested itself in truth to every man that cometh into the world, and shall enable every man to worship in spirit and in truth, if he will obey its teachings. So there is but one true church for all the nations of the earth. And that is the church of Christ, the power of God, and the wisdom of God, which is built on the revelation of the Father, that the gates of hell, and all the powers of darkness, never shall be able to prevail against it.

ON THE SAVIOUR.

"I am the Lord thy God, and beside me there is no saviour," (Isaiah xliii. 11.) "All flesh shall know, that I the Lord am thy saviour, and thy redeemer," (Isaiah 4.) "I am the Lord thy God, and thou shalt know no God but me, for there is no saviour beside me," (Hosea xiii. 4.) And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour. The popular opin-

ion is, that the man Jesus is the only Saviour of the world. It appears that Jesus was a common name among men. We read of one man by the name of Jesus four hundred years, and two by that name, two hundred years before Jesus of Nazareth; one of them was grand father to the other. And two in the days of Jesus of Nazareth. One Jesus which is called Justice, also one bar-Jesus, a false prophet. It appears that Jesus of Nazareth was a true prophet and servant of God. As saith the prophet Isaiah (ch. xlii. v. 1,) and Matthew (ch. xii. v. 18,) "Behold my servant whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him and he shall show judgment to the Gentiles." Jesus of Nazareth was a man, chosen of God, because of his faithfulness, to manifest the spirit and saving power of God to man, as saith the apostle, (Acts ii. 22,) "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God (the only true saviour) did by him in the midst of you, as ye yourselves also know." Making a distinction between Jesus of Nazareth and the saviour, which was with the Father before the world was; and as the apostle says, "By him were all things created that are in the heaven and in the earth," (Col. i. 16.) Not by Jesus, but by the spirit of God, which was afterwards given to Jesus of Nazareth, as he acknowledged where he read the testimony of the prophet Isaiah, when he said, the spirit of the Lord God is upon me, because he has anointed me to preach the gospel to the poor. Jesus made a distinction between the man and the spirit of God that dwelt in him, saying to the Jews I will destroy this temple and in three days I will raise it up. But he spake of the temple of his body. Wherefore he saith, sacrifice and of-

ferings thou wouldest not, but a body hast thou prepared me.

Again, he made a difference between the man and Christ the saviour. And I, if I be lifted up from the earth, will draw all men unto me, or to the Father, signifying what death he should die—that is, the body; but Christ, or God, abideth forever; the saviour did not die. (Matt. iii. 16.) When Jesus was baptized and went out of the water, lo! the heavens were opened, and he saw the Spirit of God descending like a dove, and lighting upon him. Again, Jesus saith, the Father hath given me a commandment what I should say and what I should speak. And again, the works that I do, I do not of myself, but it is the Father that worketh in me. This spirit of the Father, that worked in Jesus was the Saviour, that ever did, or ever will, save and redeem sinners, that are reconciled to God, for it is the same spirit working in us that worked in Jesus, as the experienced apostle saith, work out your own salvation, and that with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure. Again, the apostle shows the distinction between the man, or temple, and the spirit that dwelt in it. He saith (Acts x. 38), how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, for God was with him; whom they slew and hanged on a tree; him God raised up, the third day. Now it is evident that they could not put to death that Christ that liveth for ever, who is the Spirit of God, and hang it on a tree. But that man in which the Son or Spirit of God was in, they, by wicked hands, did crucify and slay. And again, the apostle saith, concerning Jesus Christ, our Lord, which was made of the seed of David according to the

flesh, and the Son of God with power, according to the Spirit. (Romans i. 3.) And this agrees with Jesus' own testimony of himself. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. And as God is a spirit, so is his only begotten son a spirit. For nothing but the spirit can beget spirit. And this spirit which is begotten of God is the Son of God in all nations of the earth. For it is the same only begotten Son of God in us as it was in Jesus, which maketh us the children of God, heirs and joint heirs with Christ. The apostle John saith that God is love. And, as everything begets of its own nature, so the only begotten Son of God is love, which he begetteth in us. As saith the apostle (John iii. 1), "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This is the message which we have heard of him and declare unto you—that God is light, and in him is no darkness at all. And as God is light, so also is his Son light, and this is the true light, that lighteth every man that cometh into the world. And how is this light the Son of God to man? Answer. Whatsoever maketh manifest is light, and that light which inspires the hearts and souls of men with a knowledge of God is the son of God in us. For no man knoweth the Father, but he to whom the Son shall reveal him. Neither knoweth any man the Son but by the revelation of the Father. For it is by this revealing power of God that we are enabled to see our errors, our poverty, our weakness, our transgressions, and our short-comings, to the holy divine nature of God. Some suppose that because wicked men did murder the blessed Jesus, that he, by his death, has allowed for the wicked, and has reconciled miserable sinners to God, which I consider to be one of the greatest

falsehoods ever preached by poor deluded men, who say, that if the Jews had not crucified Jesus of Nazareth and put him to death we would not have a saviour, when the saviour of souls was before Jesus of Nazareth was born, and was the only true saviour, even the Father, and was out of the power of mortal man to put to death, only in themselves they could reject his teachings. We have no evidence that Jesus, by his death or by his life, in the land of Judea, did ever atone for the sins of the wicked. As saith the prophet Ezra, xviii. 2, the iniquities of the father shall not be required of the children. Behold, all souls are mine; as the soul of the father so also is the soul of the son, and the soul that sinneth it shall die. Now it appears that every sinner has to atone for his own sins, by true repentance and amendment of life. Oh! then, let no man believe, that in murdering the innocent, it has, or will, atone for his sins, or the shedding of the precious blood of Jesus wash away his transgression, when no man can redeem his brother or give to God a ransom for him. Neither could the holy Jesus, with all his works of love, save or redeem the wicked from their sins, or he would have saved all Jerusalem's children; for he mourned over them, because of their wickedness and hardness of heart, saying, O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. (Matt. xxiii. 37.) What is the saviour? Answer. It is the spirit of God the Father manifesting himself to the soul, or reasoning power in man, in love, as a light that we may see ourselves, as we really are, poor, unhappy creatures. Showing unto us all our sins and iniquities, with every false

imagination and ungodly zeal, for he speaks to the soul and not to the outward ear, clear to the understanding of all the nations of the earth, that no man need to learn the different languages to understand what the saviour says to the soul; we need no interpreter nor expounder, for he speaketh unto every one in his own language, wherein he was born, not by parables nor by likenesses, but he will shew us plainly of the Father, and what it is that he requires of us, that we should do justly, love mercy, and walk humbly with our God. Then he would be to us a teacher and a protector, a never-failing councillor, a beloved and sympathizing friend, a gracious and tender Father, a saviour, and a redeemer, our Lord and our God. I find it is the popular opinion of many professing Christians to believe that all our good works will do nothing for us, neither in this life that now is, nor in that which is to come. For they say that every blessing we receive in this life, whether temporal or spiritual, is an unmerited favor or blessing. And when done with time here, if we are found worthy of salvation, it is by the merits of Jesus, and not because of our faithfulness in doing good, for, say they, if we do what we are commanded, we are but unprofitable servants, we have done nothing but what was our duty to do. Now what can be more false or unjust than to charge God with not rewarding every one according to his works, when he requires of us to work out our own salvation, and that with fear and trembling, and make our calling and election sure, to lay up for ourselves a treasure in heaven, to seek first the kingdom of heaven and the righteousness thereof, and all things necessary shall be added. (Matt. vi. 33.) Let us read the ten rewards, promised to the righteous. (Matt. v. 3.) "Blessed are the poor in spirit for theirs is the kingdom of heaven," &c. Nothing said

about these rewards being unmerited ; Jesus saith, not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Not because of the merits of Jesus Christ, nor because of the unmerited mercies of a gracious God, but because he had done the will of the Father, and he is pleased to reward every man according to his works, that it may be unto him as his faith shall be. This is shown unto us clearly in the parable of the talents, set forth by Jesus. He that had received five talents came and said, Lord, thou deliveredst unto me five talents, and behold, I have gained beside them five talents more. He, by his faithfulness and good works, merited the praise of well done, good and faithful servant, thou hast been faithful in a few things, I will reward thee by making thee ruler over more; also, thou shalt enter into the joys of thy Lord. But when the wicked and unprofitable servant came, he called his Lord a hard master, and had buried his talent in the earth. And, as he did not work, so he did not merit a reward of the joys of his Lord, neither did he receive it. But if he had received it, then he might have thanked his Lord for the unmerited favors which he had received so unjustly. But I am persuaded that God is just, and his ways are equal to all, and every gift is a good and perfect gift, according to our faithfulness. In vain do men pray, without faith, to receive. But blessed is the name of my God, for he is love, justice, and mercy, to all ; and, as our faith and works are, so shall it be unto us. If our faith is in perishing riches, then our reward will be perishing. But if our faith and interest is in doing the divine will, above all things, then our reward will be peace here, and, in the end, everlasting joys in God our saviour.

ON TRUE RELIGION.

To promote true religion we should have an experimental knowledge of God and the truths we declare, that we may be able to espouse and advance the most sublime purpose of his goodness, even by extending the knowledge, spirit and power of Christian truth. And thus far I am persuaded, that true religion consists in a growing likeness to the Supreme Being; and its most noble influence is, in making us more and more partakers of the holy and divine nature of God. I presume that, among all the various gifts of the Supreme Being, there is none compared with a resemblance of God, and to participate in his attributes; for a likeness to God is the supreme gift. And I would ask, what could an all-wise and intelligent being communicate to the soul of man, more precious, glorious, or blessed, than himself, that we may partake of his spirit and become his children, by a kindred excellence and a continual growing conformity to the perfection which we adore? That God can be known and enjoyed, through sympathy and a kindred spirit, was a doctrine that Jesus preached. Blessed are the pure in heart, for they shall see God, and the peace makers, for they shall be called the children of God.

To understand and become acquainted with God we must have a manifestation of the same spirit in ourselves. See how quickly accordant minds recognize one another! What attraction is more powerful than that which is felt between the truly wise and good. It unites and harmonizes together in one the Lord's servants whom he hath chosen; his beloved ones in whom he is well pleased. Thus God becomes our wisdom and strength in proportion as his own nature is unfolded within us, that our faith is no longer the evidence

of things not seen, for we not only see and believe, but feel the divine presence, and carry a daily proof within ourselves of the God we worship. The apostle intended to declare this truth when he said that he in whom a principle of divine charity and love has become a habit of life, dwells in God and God in him. A growing likeness to God is the only preparation for the enjoyment of the universe, for God delights to unfold himself in his works to a kindred mind. For the shining forth of the divine light is a true work which his spirit breathes, and in proportion as we receive this spirit, we possess within ourselves the explanation of what we see. For a likeness to God is a great good, so unutterably surpassing all other good, that we should make it our chief aim of life. For christianity continues to call us to turn all our aspirations and efforts to that perfection of the soul which was created in the image of God, as of more value than all the outward world, that we may be perfect as our Father in heaven is perfect. That man has a kindred nature with God and may bear most important and ennobling relations to him, appears by many infallible proofs. For every conception we have of God is by the unfolding of his spirit in ourselves. For so unlimited is the expansion of the human mind that it knows no bounds, and in its pursuits after pure and unknown joys it feels deep wants, which nothing but an unbounded, intelligent being can satisfy. The infinite light would be forever hid from us, did not kindred rays dawn and brighten within us. For God is the author of human intelligence, raised above all error and imperfection. Who can understand the strength, purity, and fulness of the holy and divine nature of God, but he in whom selfishness is swallowed up in love? It is the spirit within us which interprets to us God's love of virtue and

hatred of sin, whose voice is the words of eternal life ; and without which these glorious conceptions would never have opened on the mind. It is the lawgiver in our own breast which gives us the idea of divine authority. For we may know the voice of God and the divinity within us, as we understand through sympathy the nature of God, and his perceptions of the good, the holy, and the just. Then with what propriety it may be said, that in his own image made he man. And the truth is that the union with God and man surpasses all other bonds in strength and intimacy. For he delights to diffuse himself in power, wisdom, and love, and illuminate man with his glory, and when the soul is quickened by his spirit, how wonderfully does it show forth the perfections of its author. For certain it is that the heavenly Father does communicate his own nature to his intelligent offspring. For when the soul is filled with God it will resemble him more than all the outward world besides. As God is our Father so he delights to teach his people himself, for all the children of the Lord are taught of the Lord, and it is his nature to instruct them in that which is most precious, glorious, and blessed, like himself. If we deny the perfections which he teaches his children, training them up after his own likeness, we rob him of his paternal character of being our Father, and revealing his spirit to us for our help. Thus we destroy within ourselves the relationship between God and man, and with it the very spirit and glory of the gospel and the dearest hopes of the human soul. For we do not worship a vindictive God, a distinct and a separate being, at a great distance, but an all-merciful and tender Father, whom we recognise and adore through our own souls, by his sympathy with us, as kindred beings, whose desire it is to manifest himself to us in wisdom and

love. A knowledge of this ennobling relation of God to the soul, and of his will towards it, belongs to the very essence of true religion, which consists in manifesting itself most clearly in a growing accordance with the unfolding of his spirit. Thus we discern more and more of God in all his works, from the frail flower to the everlasting star. If the boundless creation fills us with awe and admiration of the energy which sustains it, let us remember that God has a greater work than the outward creation, even the working of his spirit in ourselves. And he calls us by revelation to a fellowship in his spirit, and he has placed us here in social relations, not only to each other, but to himself also, for the very end and purpose of rendering us ministers and representatives of his goodness. For as God is a spirit so is the image of himself a spirit in man. And in every soul which is passive to the unfolding of his nature there will be a growth in wisdom and power, an expansion of thought, an increase of experience and reason, with renewed visitations of heavenly joys, more and more to resemble our Father. For as we bear the image of the earthly, so we also should bear the image of the heavenly. And to grow in the likeness of God we need not put off these earthly tabernacles, nor separate ourselves from the free and social relations of society, nor limit ourselves to lonely walks and secret contemplations. But may we implore him whose glory we seek, for divine power, wisdom and love, that we may glorify our Father who is in heaven, here upon earth, by the unfolding of his spirit in ourselves. The gift of the holy spirit is amongst the most precious of all the promises of Jesus, and we may have a daily proof of God's intimate connection with the human mind, and of his free and full communication to it. Thus we understand the gracious aids

of God which silently inspires us, in all our works of goodness. We need not condemn our nature or our lot, for our present state, made up as it is of afflictions and trials, is worthy of the tender care of God, who visits us with sympathy as kindred beings, and we should draw nigh to him without forsaking men. Neither need we part with our human nature, but keep it in subjection, to be clothed with the righteous spirit of God. Surely then we can recognize him as a Father, whose powerful influence is to raise the soul above all perishable objects, and bind man with the most noble bonds to his Maker, that we need not be attached to silver, or gold, houses or lands, or any property in the outward creation as the greatest good, for that God which created them may be in our possession, working in us both to will and to do of his good pleasure. Know ye not your ownelves that Jesus Christ is in you except ye be reprobates? What Jesus Christ is in us? Answer. That great creating power and wisdom of God which was in the beginning, and the worlds were made by him, the same yesterday, to-day, and forever. I cannot but pity the man who doth experience nothing of God in himself. We see the works of God in all the universe. But how much more is it seen in an intelligent being through which his spirit breathes. Some may say that men cannot understand these views which seem to me so clear and precious. And no marvel to me that it is not understood, when the common mind has been so grievously kept down and wronged through a belief of its incapacity to commune with God and receive his gift of the holy spirit. But I am persuaded that the true religion of Christ is a spiritual system intended to turn men's minds to a watchfulness over all their thoughts, imaginations, zealous passions, and works; that they may be in accordance

with the working of the spirit of God in us, as it was in Jesus. May we prize the dignity of the human soul as being of the nature of God. For there is a confirming evidence that man was made for a higher purpose than the brute creation. For when we feel the divine spirit at work in us how it loosens the bands of oppression and removes all doubts and fears, and brings us into that glorious liberty worthy of the child of God. And may we know an advancement from the cold and stupid theology which has come down to us from times of great ignorance, superstition, and bigotry, which taught our fathers to believe that God was a vindictive being, and he would execute his fierce anger and vengeance on poor transgressors, and that he communicates such a spirit to his servants; and under the influence of this misguided and false imagination, man hates his enemy with cruel hatred, and the more he wants to domineer over his fellow, and exercise lordship over him, like the princes of the Gentiles did. But when we come to know an advancement in the truth as it was in Jesus, then we perceive of a truth that God is no respecter of persons, for the sun riseth on the good and on the evil, and he sendeth rain on the just and on the unjust; he is kind to the unthankful and to the evil, he reasons with the most vile sinners for he willeth not their death, but that they should repent and live. He would have gathered all Jerusalem's children, even them that stoned the prophets and killed them that were sent unto them. His spirit says by the prophet, let the wicked forsake his ways and the unrighteous man his evil thoughts, and let him return unto the Lord and he will have mercy, and to our God, for he will abundantly pardon, for he willeth not the death of a sinner, but that they should repent and live.

I often find myself differing in sentiment from the popular opinions of men, because I am not bound to believe an assertion without an evidence that it is truth. I have a confirming evidence that there is one God, but no evidence of a plurality of Gods. One Lord, one faith, and one baptism, which is above all, through all, and in us all, if we are not reprobates; and we have a powerful evidence that he worketh by spiritual influence and love, in all his beloved children, as he did in Jesus, who was the first-born from under the law, who testified that the works which he did were not of himself, but it was the Father working in him; our great example of the new birth, being born again of the incorruptible seed of God; having that one faith which overcometh the world. As the apostle saith, he was of the seed of Abraham according to the flesh, but the son of God with power according to the spirit. Far be it from me to lower the dignity of Jesus the beloved son of God down to a level with sinful man. But I wish to raise the soul of man out of all error and false imaginations, into a revealed truth as it was in Jesus. That we may all come to the one unity of the one faith and to the knowledge of the son of God unto the perfect man, unto the measure of the stature of the fulness of Christ. For there is no difference with God between the Jew and Greek for the same Lord is over all, and is rich unto all that call upon him. And as many as are led by the spirit of God, they are the sons of God, because they are baptized with that spiritual baptism which Jesus was baptized with, into sympathy and fellow-feeling for the transgressors. For he was wounded for our transgressions, and suffered for our iniquities, by the spirit of sympathy and fellow-feeling. For Christ was and is the sinner's friend; though he

never partakes with a sinner in his sins ; but is in us, as a sure witness against every thing that is contrary to his own nature, of justice, and mercy, universal kindness, and unbounded love, not only to his friends, but to his enemies also. Mat. xiv. 3. Jesus spake many things unto them in parables saying : behold a sower went forth to sow, and when he sowed, some seeds fell by the way-side, and some fell upon stony places, and some fell among thorns, and some on good ground. Now it appears the seed was all good, all of the same kind, but the first that was sowed fell among the ignorant, who let in carnal reasonings against the word of truth, and so the good seed perished, for want of right cultivation, for to be carnally-minded is death. It will not be subject to the law of God, therefore no fruits of goodness will ever appear in this state of mind. The next seed fell in stony places, which seem to represent the vulgar and profane, who heard the word, and received it at once, knowing it was good, but had not learnt to deny self yet, that whenever they were persecuted for their faith, it being weak, they became offended, and so brought forth no fruit. The third fell among thorns, which represent a mind filled with the things of the world, and did not wish to meditate on heavenly things, therefore it did not remember the word which had no place in his mind, and no fruit ever appeared. But they that represent good ground, and such who are seeking the truth, in the spirit of godliness, they retained it with pleasure, they meditate in it and the word increases, it takes root and grows, and brings forth fruit in abundance. Another parable put he to them. The kingdom of heaven is likened unto a man who sowed good seed in his field : But while men slept, his enemy came and sowed tares among the wheat, but when the

wheat was sprung up and brought forth fruit, then appeared the tares also. So the servant of the householder wished to know if he could gather them up. But he said nay; lest while ye gather up the tares, ye root up the wheat; let them both grow together until the harvest, and then I will say to the reapers gather ye first together the tares to burn them; but gather the wheat into my barn. This is mostly explained literally. The orthodox explanation of the parable is, that we are the wheat, the good seed, and the children of the kingdom; plants of Christ's own planting, that is to be gathered into the true fold of rest. But the tares, are some of our neighbors, which differ from us in respect to the way we worship, &c. &c. They are considered to be the seed of the enemy, sowed by the devil, and children of the wicked one; whose end is to be burned in a furnace of fire prepared for the devil and his angels. If this is the explanation, I ask why the tares, or wicked men could not be separated from the good, seeing they are entirely separate; we see that a wicked murderer can be put to death without killing a good man with him. A religious society can disown a wicked transgressor, without disowning some of the best of the members with him. Now I will give my explanation of the parable. God or Christ is he who soweth the good seed in the heart of every rational person, but becoming indifferent about that which is spiritual, and god-like, we fall asleep to the spirit, and so cease to watch; then in this situation we begin to desire some earthly enjoyment, and with this carnal reasoning we are tempted with our animal desires. As the apostle James says, when a man is tempted he is enticed, drawn away with his own lust, this lustful disposition is the devil, that sows the tares in our hearts. What is the good seed? I an-

swer the greatest gift of God to us, is our intellectual and reasoning powers, which were sown in the heart, that we should resemble our Father which is in heaven. For this is the part in us which is created in the image of God, and designed that we should glorify him here on earth, as Jesus did. That when we reason with spiritual and heavenly reasoning the wheat or good seed grows in us. But when we become enticed and tempted with our own lust after the world, then we begin to reason with carnal and earthly reasonings which is no doubt the tares which the enemy sows while we sleep. The apostle no doubt saw these tares, appearing in the Corinthians (xv. 34.) Then he said to them awake to righteousness and sin not. And again when the tares began to appear, in the Ephesians (v. 14,) he saith to them, awake thou that sleepest and arise from the dead, and Christ shall give thee light, and walk more circumspectly, not as fools, but as the wise. And to the Romans xiii. 11, he saith: Now it is high time to awake out of sleep, and cast off the works of darkness, and put on the armor of light. Now we find these tares to be so nearly connected with the wheat, that in removing them would destroy the wheat. It appears to be in our intelligent and reasoning powers, which if they were taken away from us, it would prevent us from doing good. So that power is to remain with us until death, which is the end of the world. Then the angels will take from the soul all carnal desires and earthly reasonings, and everything that would offend, and cast them into the fire of God's spirit. For that is as a refiner with fire, to cleanse and to purify the floor of the heart, and to gather the wheat into the garner and to burn the chaff with unquenchable fire. Our God is a consuming fire, and will consume the tares and chaff, and none

can quench the fire of God's spirit. For it shall burn as an oven, and all the proud and lofty looks of man shall be brought down, and every wicked and carnal imagination of his heart will be consumed, and leave them neither root nor branch. Then shall the righteous souls shine forth as the sun in the kingdom of their Father. Another parable put he forth unto them saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs. This little seed is, when first sown in the heart, the least of all the seeds. This seed of the kingdom was sown in Abraham, and by it all the nations of the earth were blest, which seed is Christ. (Gal. iii. 16,) "Know ye not your ownelves that Jesus Christ is in you except ye are reprobates?" This spirit, when it is cultivated in our hearts, will grow and increase, and spread over all our propensities and carnal appetites, so that the tares cannot grow, but it will bring every thought and desire of the heart into captivity unto the obedience of itself, unto a perfect man, unto the measure of the stature of Christ. Another parable spake he unto them, saying: the kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal till the whole was leavened. This little leaven is a manifestation of the spirit, which God hath implanted in the human breast, that we should be leavened into his holy and divine nature of love, justice and mercy, being entirely passive to the spirit of God working in us, as Jesus was. Then every plant in us which bringeth not forth good fruit, he will take away; and every thought and desire of the heart which is to do the divine will, he will enlarge and strengthen.

Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field. This treasure hid in the field, is Christ within and the revelation of the everlasting gospel. The apostle frequently speaks of finding it. To the Romans he says, "In supplications and prayers to him that hath all power to establish them in the gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest," &c. To the Ephesians he saith, "That God by revelation made known unto me the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed," &c. And to the Colossians he said, "I am made a minister even of the mystery which hath been hid for ages, and from generations, but is made manifest to his saints. For whom God has made known what is the riches (or hidden treasure in the field) of the glory of this mystery, which is Christ in you, the hope of glory." The apostle tells us how he purchased this field of treasure that had been hid so long. It was to part with all his traditional knowledge of the Jews' religion, and confer no longer with flesh and blood. To the Philipians he saith, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." Thus we find that the apostle when he found this rich treasure which had been hid from the carnal mind, he sold all that he had and purchased it.

Again, "The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and

bought it." This pearl is Christ within, that if any man will purchase, he must deny himself and be passive to the spirit of Christ as clay in the hands of the potter. The apostle Peter speaks of this pearl, in his first epistle, ch. iii. v. 4: "But let it be the hidden man of the heart, in that which is not corruptible, but it is the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of this world: The angels shall come forth and sever the wicked from the just. This also may be applied to every individual person, and I think it was so intended. The net cast into the sea is our intelligence in this world, which may be extended to almost every thing in the world, and so by our intelligence we gather a knowledge of every thing. We gather a knowledge of God, and our duty towards him; we gather a knowledge of man, and our duty towards him; we gather a knowledge of the brute creation and how to deal with them; we also obtain a knowledge of all kinds of fowls of the air, fishes of the sea, and every creeping thing. We also in the circle of our net, gather a knowledge of good and evil, both of temporal things, and that which is spiritual. Thus we with our intelligence keep gathering of every kind until our knowledge is full, then we are drawn to the shore and landed into eternity; this is the end of this world, at that moment when we die. Then the angels of divine love will attend our spirits, and gather that which we have in store of the goodness of God into the true fold of rest and peace. Here is a final repa-

ration of the evil from the good ; the just from the unjust. Thus all our knowledge of earthly and perishable things is cast into the furnace of God's spirit, where it is consumed, as it is written, "Our God is a consuming fire. Christ is as a refiner with fire to cleanse and purify the soul, from all carnal mindedness and death, and gathers that which is spiritual into the mansions of life and peace.

Then said he unto them, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. Thus, we find, we learn and increase in the knowledge of God from youth to old age, and can relate what we have seen and heard, and our hands have handled of the word of life, being taught in the school of Christ, and instructed into the kingdom of heaven. For the life was made manifest, and we have seen it, and bear witness, and out of the treasure of the heart we show unto you, that eternal life which was with the Father, and revealed unto us, bringing forth out of the treasury of the heart, things new and old.

(Luke xii. 42.) "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their meat in due season. Blessed is that servant who is found so doing : Of a truth he will make him ruler of all that he hath : Our propensities, are God's household ; our reason, is that faithful and wise steward ; the meat which we are to give to our propensities as nourishment and food, is the spirit of heavenly love, kindness, mercy, charity, and forgiveness ; and such like, as the only food which the good servant ever feeds the household or propensities with, and then he shall be made ruler over all of them. (John xxii. 15,) "Jesus saith

unto Peter; Simon son of Jonas lovest thou me more than these?" What these? perhaps he might mean, the other disciples, that were then with him, or anything that is perishable. Peter answered and said, yea Lord thou knowest that I love thee. He then sayeth unto Peter feed my lambs. This was said unto him the second and third time, feed my sheep. In order to understand this rightly, we must know what the lambs and sheep are; that not only Peter must feed, but every one that loves Christ. I believe the lambs are those principles of divine goodness, which are given to every rational being to feed in himself, for a manifestation of the spirit is given to every man. And it consists in love, joy, peace, gentleness, meekness, faith, charity, patience, temperance, goodness, and forgiveness, &c.; such are the lambs and sheep we are commanded to feed, and they will certainly produce fruits of their own nature. That if we feed the spirit of divine love, it will fill us with love and joy, and if we feed the principle of peace, gentleness, mercy and kindness, they will be found in us, God over all, and it will be out of the power of all the false prophets to deceive. For these are the elect ones whom God hath chosen: his beloved ones in whom he is well pleased; his spirit is in them, and they will show his merciful judgments to all men. Blessed are the pure in heart, not because they believe this or that, but because they have embraced the pure principle of eternal life; blessed are the peace makers, not because they make a great fuss and want to make every one think as they do, but it is because they have that peace which Jesus gave to his disciples, which all the world could not give them. Blessed are the merciful, not because they belong to this society or that, but it is because they have become merci-

ful as our Father which is in heaven is merciful. Blessed are they that hunger and thirst after righteousness, not because they are very zealous in trying to bring every one into subordination to their views of religion, but it is because they most earnestly desire the spirit of God to direct them right. "Say ye to the righteous it shall be well with him, for he shall eat the fruit of his doing. But woe unto the wicked for it shall go ill with him, because the reward of his own hand shall be given him." Not because he makes no profession of religion, but because he has embraced a wicked and cruel spirit, and these principles he feeds from day to day, and they produce fruits of their own nature, indignation and wrath, sorrow and anguish of soul, weeping and wailing and gnashing of teeth. It is they who have become carnally-minded, which judge after the letter in outward things, for they know nothing about the spirit; all such nourish the propensities of their own natures, and the wisdom of this world. These cherish the spirit of anger, vengeance and cruelty, for they think that God is so. They call their Lord a hard master, an austere man, and that is the spirit they feed in themselves; they change the glory of the incorruptible God into an image just like themselves. They suppose God is angry at every class of people that does not think as they do concerning godliness, and they are ready to persecute all that will not be brought into subordination to their views, and they think they are doing God service in doing so. These are the fruits of the carnal mind, which always was, and ever will be, at enmity with the pure in heart, whose daily walks and sweet communion is with God. Thus by their fruits ye shall know them, for every one shall be rewarded according to his works, and the "Work of righteousness shall be peace,

and the effect of it quietness, and assurance forever." When we shall witness Christ, the power of God, and the wisdom of God, to come in his glory and all the holy angels with him, then shall he set upon the throne of his glory in our hearts, and before him shall be gathered all our propensities, thoughts and desires, both spiritual, and temporal, good and evil. For he is come to do away sin, and to put an end to transgression, and he will separate them one from another, as a shepherd divideth his sheep from the goats: and every principle in us which is of his holy and divine nature, of love, joy, peace, mercy, charity, and kindness, with the spirit of forgiveness and all other good; these are the sheep which are set on his right hand in the soul, for us to feed, that they may increase and bring forth abundantly of their own nature, which is the goodness of God. But the spirit of anger hatred war, vengeance, and cruelty with every other evil, are the goats which are placed on the left hand. Then shall the king say unto those good principles in us, come ye blessed of my Father inherit the kingdom prepared for you, from the foundation of the world, for I was a hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me, I was sick, and ye visited me; I was in prison, and ye came unto me. For he saith, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. For every principle in us that does the will of our Father which is in heaven, is his brother, sister, and mother: They are the only begotten of the Father in us by the overshadowing of the holy spirit; the heirs of God, and joint heirs with Christ; the blessed of the Father, and inheritors of the kingdom. Then shall he say unto them

on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. This fire, which is everlasting, is the fire of God's spirit, which always was as a consuming fire against the spirit of hatred, anger, vengeance, cruelty, and all evil. Therefore, the dragon and his angels are cast out of the heavenly part in us, and their place shall be found no more in heaven; that old serpent called the devil and satan, which deceive the whole world, while they have rule in man.

The apostle James, in speaking of this great deceiver, saith, that when a man is tempted he is enticed and drawn away by his own lust. The apostle Paul speaks of this spiritual war in himself of his carnal propensities, passions, and lusts; for he delighted in the law of God after the inward man. But, said he, I see another law in my members, warring against the law of my mind. This law in our members is the carnal mind, which is at enmity with the law of God, for until a separation takes place in us, we are like the king's servant that brought in to the wedding all, as many as he found, both bad and good; and when the king came in to see the guests, he saw there a man that had not a wedding garment, and he commanded to bind him, hand and foot, and take him away. So, when the king, the Lord of hosts, shall come into our hearts, and we show him all our thoughts and desires, how soon will be found in us those which are not clothed with the holy spirit, such as anger, cruelty, uncharitableness, &c.; these are to be bound and cast out. Then shall the righteous shine forth as the sun in the kingdom of their Father. (Luke xii. 4.) And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forwarn you whom ye

shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you fear him. Let us now take into consideration who and what is this great enemy, that Jesus forwarns his disciples against. Some say it is God or Christ, for they alone have power to kill the spirit and cast it into hell. To this I answer, I do not dispute the power of God or Christ, but I strongly dispute its being their nature to either kill or cast into hell. But this great enemy is the working of our carnal mind, For out of the heart proceedeth evil thoughts, covetousness, thefts, murders, and all manner of evil. The heart is deceitful above all things, and desperately wicked. When the carnal mind rules in us, it works all manner of evil, and is at enmity against the spirit of God, and it produces death to every sensation of divine goodness, and after it has killed our heavenly nature, it hath power to cast the spirit into great misery, indignation and wrath, sorrow and anguish of soul to every one that is under the control of it, as David's heart smote him for obeying the carnal mind. Paul saith that that he delighteth in the law of God, after the holy spirit or inner man. But he found another law or spirit in his members, which is carnal; and it is warring against the law or spirit of God in him, to bring him into captivity to the law of sin. Thus he cried out in the anguish of his soul, O! wretched man that I am, who shall deliver me from this death, which this great enemy was trying to bring on him. Let us, therefore, cast off the works of darkness, for by the law of a carnal commandment no flesh can be justified; for, as Paul saith, as many as under this law of a carnal spirit, are under the curse, and are not justified in the sight of God. The apostle also forwarned us of this dreadful enemy, and

described his works. Even him whose coming is after the working of Satan, with all power (to kill), and with signs and lying wonders, and all deceivableness of unrighteousness in them that perish. For this enemy which has its origin in the selfishness of man's heart, and whose coming is in the working of the carnal mind, is a tempter to all evil, and for this cause they shall have strong delusions that they should believe a lie. It is certain that Jesus did not forewarn us to fear the Father of mercies and the God of all comfort as a being more to be dreaded than a wicked murderer; but it was to show us that our danger is in not watching our own thoughts. For our greatest enemies are they of our own house. Therefore, said Jesus, what I say unto you, (his disciples), I say unto all, watch. Therefore, let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled with this great deceiver, selfishness. God is not an object of terror, a tyrannical being that we should fear him as an enemy, therefore we only fear to offend, and love to obey, for we often feel him to draw nigh unto us by spiritual influence and love, to comfort us in our afflictions. As the apostle saith, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and hath comforted our hearts and established us in every good word and work, that we may have an inheritance in that glorious kingdom which cannot be moved."

(Isaiah iii. 10 :) Say ye to the righteous that it shall be well with them, for they shall eat the fruit of their doings. For he that doeth righteousness is righteous, and has embraced the righteous spirit of God, and it becomes his spiritual food, day by day, to partake of the divine nature; and the promise of Jesus is, that all they who hunger

and thirst after righteousness shall be filled. The meek shall eat of this heavenly food, (which is that bread that Jesus gave,) and be satisfied; for their spirits shall live forever. For the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

But wo unto the wicked for it shall be ill with him, for the reward of his own hands shall be given him. This is most certain to man, it is his own wickedness that shall condemn him, and it is his own backsliding that shall reprove him. It is not the judgment of God that condemns the wicked, but it is their own evil conduct. For the judgments of God are in love. Shall not the judge of all the earth do right? For this is the judgment of God, that we should forgive our enemies, and overcome evil with good, as he himself doth. For he willeth not the death of a sinner, but his judgment is that they should repent and live; Jesus saith the Father never sent the Son to condemn the world, neither did he come to destroy men's lives, but to save them. This is his judgment that we let his spirit of love and mercy work in us as it did in Jesus, that we should have compassion on our fellows, even as he had pity on us. For this is the judgment of God on a sinner; go and sin no more. It was so in the case of Cain when he was brought before God to be judged for murder, he felt condemned. For the show of his countenance did witness against him; and he declared his sin as Sodom, and hideth it not. Wo unto their souls, saith the Prophets, for they have rewarded evil unto themselves. The reward of Cain's own hand was given him, and he complained that his punishment was greater than he could bear, feeling so condemned for his own wickedness, he said it will come to pass that every one that findeth me will slay me; but God had

compassion on him, and forbid any man killing Cain ; and he put a mark of repentance on Cain, least any man finding him would kill him, and he let him go, that he should sin no more. For it is the judgment of God to show mercy and not revenge. When the blood of Abel cried unto God, it was his life or spirit that spake, which was righteous, and of course it was of the same nature as God and Christ. Therefore it cried for mercy on Cain, and not vengeance ; for it would not have been of the nature of God had it cried for vengeance, as some say it did ; but it asked for mercy, which was so consistent with the holy and divine will, that his prayer was answered. So it was with Jesus who was in the spirit of God when they crucified him ; his life and spirit cried, saying, Father forgive them, they know not what they do. And God so answered his prayer that he raised him from the dead, that he might enlighten by his spirit every man that cometh into the world. And this holy and divine principle was clearly seen in Stephen, that humble martyr for Jesus and the gospel. And when they stoned him to death he cried with a loud voice, Lord, lay not this sin to their charge. Thus he was in spirit merciful, like our Father who is in heaven is merciful. And those his persecutors were not able to overpower the wisdom and the spirit by which he spake.

When Alexander the coppersmith did Paul much evil by withstanding his words, he, Paul was left alone, for no man stood with him in the time of trial ; and then he said I pray God that it may not be laid to their charge. A manifestation of the spirit of God is given to every man, that all men should resemble him in spirit. To pray for our enemies as Jesus did for his, to forgive every man his tresspasses, as God forgave us, to overcome evil with doing

good, as he hath done to us. That if our enemy hunger feed him, if he thirst give him drink ; for so God doeth to us. He causeth the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. When we consider the works of creation and the wisdom and beautiful order in which they are placed, by an all-wise and merciful Father. It is a lesson of great instruction to every reflecting mind, to see the excellency and unchangeableness of the earth, the sea, the sun, the moon, and all the starry host. For he that hath created them, is a God of order, and they all move in perfect harmony, and in the strictest order of their own nature for which they were ordained. The sun is the orb of light, the great luminary of day, whose nature is to adorn and glorify every other globe by ennobling their condition with light, warmth, and beauty, to animate and to vegetate all nature living, and thus we see it never was known to violate those good laws which the great Creator had given it, by administering darkness instead of light, or cold in lieu of warmth, or hatred in the place of love and beauty ; whose face is turned toward all the planetary host, with a glow of light and unspeakable joy in his countenance forever.

THE MOON.

So is the moon the great reflector of light, unchangeable in its nature, whose office is to reflect on all other globes the light and beauty of the sun, as it is shined upon. But has no power given it to administer either heat or cold, to animate or vegetate on the earth. But looks upon all the surrounding neighbors with a joyful countenance, and marks of love and true respect, for every name and station.

THE STARS.

And the stars also keep in the beauty and order that the God of order had designed for them; each one minds its own business, and does not interfere with the business of others, or their power, but dwells in love and harmony, as friends and relations of the same family. Although one star should differ from another in glory, it has no right or power given to it to rule over the very least of the tribe, but they are all faithful, to occupy the space which is given them. But those great and glorious stars that look upon us with such a brilliant lustre, are to reflect more of the light and beauty of the sun than the small ones can do. As God has given to every one according to their several abilities, so he requires of each one to shine forth according to the gifts which they have received.

God is a holy principle of unchangeable goodness in his nature; and he hath created man an intelligent being like himself; and hath given us a portion of his own spirit that we should so let it shine before men, as he hath enlightened our hearts, and ye should be a witness for him unto all men; showing by our spirits and good works, that he is a God of universal love and kindness, not only to his humble servants and friends, but to his enemies also. And this is the nature of God to love his enemies, so he hath commanded all his children, to love their enemies and do good to them that hate them, that they may show to the world that they are the children of their Father which is in heaven. The spirit of rendering evil for evil, is not of God, for it is altogether contrary to his nature, and we cannot for a moment believe that he ever ordained anything that is contrary to his holy and divine nature.

Therefore we are to overcome the evil done to us, by doing good to the transgressor, and forgive all men their trespasses, even as God has forgiven those that have trespassed against him. And man has no more right to rule over his fellow, than one star has to rule over another. As the foundation of our religious faith is built on the revelation of the Father; so God has put us naturally on an equality, only requiring of us the gift of his spirit which we have received. He hath also made all his beloved children entirely independent of each other, for a knowledge of God, or of the truth as it was in Jesus. For he teacheth all his people himself; not by the scriptures or the prophets, and apostles, in past ages; neither by the creeds, disciplines, ceremonies, and ordinances which have been imposed on us, until the day of reformation; but it is now in these last days immediately by the revelation of his spirit. Inasmuch as he hath divided to every man his portion, and hath given to all men equal rights to try the spirits, and judge for themselves, so they are to exercise the authority of pure reason in all matters of religion. For all those instructions which God communicates to our reason immediately by his spirit, we should value much more than any record that men could possibly make of them. For it is most certain that every man in the present day, has or might have as good evidence for his faith in Christ or God, as any of the prophets or apostles had for theirs. Is not our capacities as good to receive as theirs, and have we not the same teacher as they had? Yes, God is unchangeable, and is yet the teacher of teachers, and minister of ministers, that not only revealed himself to his creature man in past ages, but who also continues to reveal himself to man even now; and inspires their minds with a just sense of

his nature, of wisdom and goodness, so that if we seek the revelations of God's spirit, and commune with the Father of spirits in ourselves, we will find the word which is spoken to our souls, is that which was in the beginning, which was God, and is God; and is far superior to any written word whatsoever.

ON SECTARIANISM.

God is not the author of the spirit of sectarianism and idolatry. Although there are many societies, yet there is but one religion for all men, and Christ is the true guide for every church to the city of God the Father. God is no respecter of persons, but he hath placed all his intelligent offspring, of every place and nation, at an equal distance from himself, and he hath sent Christ or a portion of his own spirit, as a rule for the faith and practice of all men, whether they are members of any Society or not; and he invites them all to come to him by keeping in the holy and divine spirit of Christ, and be saved with an everlasting salvation; for he hath enlightened every man that cometh into the world, and there is no other name, spirit, or power given under heaven, whereby men can be saved. For he builds all his true churches on the revelation of his spirit, and the four gates of the holy city are open to the four sides of the earth. And every society, man or woman who takes the spirit of Christ for their guide through this world, will be led to it by the God of heaven, and to the mansions of rest and peace. For all that come to God must believe that he is; and that he is a rewarder of all them that diligently seek him in spirit, for no man knoweth the Father but he to whom the son will reveal him.

Let us strive to enter in at the straight gate : (Luke xiii.

24,) For many, I say unto you, will seek to enter in (some other way) and shall not be able. (Prov. i. 24,) Because I have called, and ye refused; (to come unto my spirit) I have stretched out my hand, (in love to you,) and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. Because they will not follow Christ, but the workings of the carnal mind which is at enmity with God, for it is not subject to the spirit of God. Therefore they do not enter in at the straight gate, for the reward of their own hand is given them; which is indignation and wrath, tribulation and anguish upon the soul of every man that doeth evil, (1 Cor. vi. 9: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (Gal. v. 19.) Now the works of the flesh are manifest, which are these; idolatry, witchcraft, hatred, wrath, envyings, murders and such like; I tell you that they which do such things shall not inherit the kingdom of God. Although the gates of the city of God shall not be shut at all by day, for there is no night there, (Rev. xxi. 27,) "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. (Rev. xxii. 14.) Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. (Mat. vii. 21.) Not every one that

saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven, (Mat. v. 20.) For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Mat. viii. 11.) And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the wicked children that will not obey Christ shall be cast out into darkness.

ON WARS AND FIGHTINGS.

God is not the author of war, oppression, or idolatry ; for his nature is love, justice, and mercy, charity and forgiveness. Therefore we cannot suppose for a moment, that God ever ordained anything contrary to his own nature. God is the author of peace and salvation to all them that will obey his teachings ; for he teacheth universal love, not only to our friends and neighbors, but to our enemies also. And disobedient man is the author of war and destruction, for he is subject to anger, vengeance, and all manner of tyranny and cruelty. God willeth not the death of a sinner, but he willeth that sinners should repent and live. But man has taken the liberty to kill his fellow man, contrary to the command of God, as appears by the writings of the prophets and apostles, (James ii. 11.) For he that said, do not commit adultery ; said also, do not kill. For where envying and strife is, there is confusion and every evil work, (iv. 1.) From whence come wars and fightings among you ? come they not hence, even of your lusts that war in your members ? Here we see the apostle did not charge God with being the author of war, but it had its

origin in the wicked lust of disobedient man. (Gen. xlix. 5,) Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come thou not into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall, cursed be their anger, for it was fierce; and their wrath, for it was cruel! (Prov. xii. 6.) The words of the wicked are to lie in wait for blood. (Ezk. xxxiii. 25,) Wherefore say unto them. Thus saith the Lord God. Ye eat with the blood, and lift up your eyes toward your idols, and shed blood. Ye stand upon your sword and work abominations. And when ye spread forth your hands to me and make many prayers. I will hide my eyes, for your hands are full of blood, (John viii. 44,) Jesus said unto the Jews that sought to kill him; ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh it of his own: for he is a liar, and the father of it. Therefore God is not the author of wars and fightings. (Prov. xvi. 32,) He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. xxvii. 4, Wrath is cruel, and anger is outrageous. (Eph. iv. 31,) Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. (Lev. xix. 18,) Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord; and thou shalt not kill. (Mat. xxvi. 52,) For Jesus saith; put up thy sword, for all they that take the sword shall perish with the sword. And when the soldiers demanded of John,

(Luke iii. 14,) saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely.

For all wars and false accusations are unchristian, and contrary to the holy and divine nature of God. But they who forsake the law of the Lord, which is a law of love, and go to war with their fellow-man, bring on themselves the weapons of death, as was the case with Edom, who waged war against Judah. (Ez. xxv. 12,) Thus saith the Lord God, because that Edom hath dealt wickedly with the house of Judah by taking vengeance, &c. ; therefore thus saith the Lord God, I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword, (xxxv. 5,) because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of their sword in the time of their calamity. Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee. Therefore for three transgressions of Edom, and for four, I will not turn away the punishment thereof. Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear, and he was filled with wrath forever. (Gal. v. 15,) But if ye bite and devour one another, take heed that ye be not consumed one of another. For whosoever hateth his brother, is a murderer (in spirit,) and ye know that no murderer hath eternal life abiding in him. (Rev. xiii. 10,) He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. (Luke vi. 30,) Love your enemies, and do them good, and lend to them, hoping for nothing (as a recompense) again; and your reward shall be great,

(peace of mind) and ye shall be the children of the Highest. For he is kind to the unthankful and to the evil. Therefore judge no man, neither condemn any, and ye shall not be condemned; but forgive, and ye shall be forgiven. Be ye therefore merciful, as your Father which is in heaven is merciful. (Prov. xvi. 7,) When a man's ways please the Lord, he maketh even his enemies to be at peace with him, (for he will not quarrel and fight with them.) (Prov. xviii. 24,) A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother, (which is Christ.)

The spirit of universal love and peace with all men is the sure mark of a disciple of Jesus, for, said he, by this all men should know (both their enemies and their friends,) that ye are my disciples, because ye love one another, and all men. And in the present day every Society which manifests by all its works a sincere desire to maintain Christian love and peace in all churches, in preference to its disciplines, creeds, forms, and ceremonies, would show a greater mark of having the spirit of Christ than is now seen.

ON THE RESURRECTION OF CHRIST.

(2 Timothy ii. 17 :) And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. It seems to me that more than two-thirds of the professors of Christ are like Hymeneus and Philetus; they think the resurrection of Christ is passed already, and when they speak of it they direct the mind back eighteen hundred years, to an account that is past; they do not seem to have any concep-

tion of any other resurrection. But it is evident that Christ was, and is the only medium whereby we can rise in dominion over our earthly nature; as we feel his divine spirit to rise in us to do away sin, and to put an end to transgression; and this is a lesson of daily experience to all those who know by the powerful influence of his spirit working in us, raising the mind above all outward laws or ordinances of man, or any changeable or perishable objects whatsoever. (John ii, 25 :) Jesus sayeth unto Martha; I am the resurrection and the life. He did not tell her that he would rise once for all, and then no more; but he is yet the resurrection and the life. (2 Cor. iv. 14 :) The apostle sayeth, he knew that he which raised up the Lord Jesus shall raise us up also, (by the spirit of Jesus raising in us over the carnal mind; that he may present us faultless before the throne of grace.) Paul had no allusion to a resurrection after we are done with time here, but a resurrection by the spirit of Christ to a holy life and spirit in word and deed. For, saith he, our conversation is in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ; who (by his spirit rising in us,) shall change our vile body that it may be fashioned like unto his glorious body or spirit, according to the working (of his spirit in us) whereby he is able even to subdue all things unto himself. For as Paul saith: This corruptible must put on the incorruptible spirit of Christ, (and in this life,) so when this mortal shall have put on the immortal spirit of Christ, then he is risen in us, so that death in sin is now swallowed up in victory. For if they who are dead in sin rise not, then Christ is not risen in them. And if Christ is not risen in them their faith is vain, and they are yet in their sins. But now is Christ risen in the hearts of some that were dead

in sin, and they are awakened to righteousness. Paul could experience the resurrection of Christ in himself, as he saith (Phil. iii. 10 :) That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. For blessed and holy is he that hath part in the first resurrection, (or in Christ,) for on such the second death hath no power; but they shall be priests of God and of Christ. For it is evident that no man can ever be a minister of God without first knowing Christ and the power of his resurrection, to raise their minds above all perishable things, and to anoint them with wisdom and power; as the spirit did the prophet Isaiah, when he said: The spirit of the Lord God is upon me, because he had anointed me to preach the gospel to the poor, to heal the broken-hearted, and proclaim liberty to them that are bound. But there are some that have lost their faith in the resurrection of Christ, and speak blasphemously by saying it was past already. (1 Tim. i. 20 :) Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, (or the law,) that they may learn not to blaspheme. For the law was against blasphemers, and it was considered an adversary, or Satan, to evil doers, and in particular blasphemers.

WHAT IS THE NATURE OF GOD AND HIS JUDGMENTS?

In all ages of the world men have had some sort of conception of God and his nature, and it appears by many proofs that those who have not been immediately inspired by the divine spirit, form their belief of the nature of God by their own natures. For we see that a vindictive man always supposes his God to be a vindictive being, and is

angry with the wicked every day, and will execute his fierce wrath and vengeance on his enemies. And so he endeavors to conform himself to that belief; and he also imagines that the judgments of God in outward things are dreadful, terrible, and most wonderfully to be feared. For they consist in some outward punishment for the wickedness of the people; as wars, pestilence, famine, plagues, cholera, hail storms, earthquakes, volcanoes, &c.; and we may also take notice that all those persons who look upon the judgments of God as oppressive and tyrannical, have that kind of a spirit in their own nature. For it is most likely that all those hail storms, earthquakes, and volcanoes have their origin in the laws of nature, and would most certainly occur if there was not a man on the earth.

In order to show that men in the days of Moses formed their God as much like themselves as they could, they speak of his being very kind to their own nation, but an enemy to the Egyptians, as they themselves were, (see Exodus xv. 3 :) The Lord is my strength and song, and he is become my salvation; he is my God. But to their enemies the Lord is a man of war; the Lord is his name. And hence we see as they believed their God was a man of war, so they all conformed themselves to that cruel and warlike spirit, and supposed they were doing God service when they slew their enemies, and burnt their city with fire. And as long as they continued to be a cruel and vindictive people they had a God just like themselves. For as the apostle saith of them: They had changed the glory of the incorruptible God into an image like unto corruptible man. For when they had enemies they supposed that their God would pour out his judgment on them, and so they have got it, (see Deut. xxxii. 35.) To me belongeth vengeance and

recompense, for the Lord shall judge his people; and we see that one of the Lord's prophets was sent to tell them of their error, in judging God to be a being like themselves, (See Micah iii. 9 :) Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? no evil can come upon us. Jesus forbids all this false judgment, (see Matt. vii. 1 :) Judge not that ye be not judged. For God is our judge, as Paul saith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; for he shall judge the secrets of men's hearts by Jesus Christ, and we have no right to judge one another in our duty to God. As the apostle saith, (Rom. xiv. 4 :) Who art thou that judgest another man's servant? or why dost thou judge thy brother, for we shall all stand before the judgment seat of Christ, (1 Cor. iv. 3.) Paul says it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self, but he that judgeth me is the Lord. Therefore the apostle exhorts the brethren to judge nothing before the time, but wait till the Lord come, who will bring to light the hidden things of darkness, and then shall every man have praise of God. For if we wait until the spirit of the Lord giveth us an understanding, then we shall be able to judge angels and spirits, and know whether they are of God or of men. (Col. ii. 16 :) "Let no man therefore, judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of

the sabbath days." For Jesus came into this world to execute judgment. (John v. 22 :) "For the Father judgeth no man, but hath committed all judgment unto the Son." And they were not cruel, but in all love, mercy, and kindness, as the inspired prophet said, (Isaiah xlii. 1 :) "Behold my servant whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles. Zion shall be redeemed with judgment, and her converts with righteousness." This is not the spirit of cruel judgments, for all punishment is contrary to the nature of God. Therefore Zion was redeemed with love, and her converts with mercy and kindness, (Isaiah xxviii. 17.) In speaking of the holy spirit as it is witnessed in all the Lord's children, he saith: "Judgment also will I lay to the line, and righteousness to the plummet. That is to say, I will bring all my thoughts to reason with the meek and holy spirit of God, before I can form a just judgment, and one full of love and kindness, as God is kind. As it was with the prophet (Isa. lxi. 1,) who said: The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; (see, this is the judgment or will of God,) he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. The prophet (Hosea xii. 6,) believed that the judgments of God were love and mercy, when he said: Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually. (Amos v. 6 :) Seek the Lord and ye shall live; (and not be like them) who turn judgment to wormwood, and leave off righteousness in the earth. We see that Jesus came to reprove all harsh and cruel judgments. (See John vi. 18 :) And when he is

come he will reprove the world of sin, because they administered cruelty instead of merey, which all Christians should reprove. And he will reprove the world also of its false righteousness and cruel judgments, that are in direct violation to the just judgments of God, and are highly reproveable by the comforter, the spirit of truth. The inspired Prophet (Isa. v. 7,) tells us that when God looked for the men of Judah to show judgment, but behold oppression; for righteousness, but behold a cry. David saith (Psalms xix. 9 :) The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold; sweeter also than honey and the honeycomb. (Isa. xxvi. 9.) For when the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness. Now it is most certain that every principle which begetteth, always begetteth of its own nature, and if the judgments of the Lord in the earth were oppressive and tyrannical, then would the people learn to be so to; and think they had the spirit of God. But if the judgments of the Lord were believed to be all in loving kindness and tender merey to all men, of every class and nation; then would the people learn righteous judgments, by following the example of a God of peace and joy. For he willeth not the death of a sinner, but his judgment or will is that they should repent and live.

We are commanded to overcome evil with good, but we cannot suppose that God intended we should be more merciful than he is; as one formerly inquired: Shall man be more just than God? shall mortal man be more pure than his Maker? I answer, God never required of any of his people to be more merciful than himself, neither did he command us to do anything which is contrary to his own

nature. We see that Israel was commanded to do justice to all men. (Lev. xix. 35.) Ye shall do no unrighteousness in judgment, in mete yard, in weight, or in measure, (Isa. xxvi. 7.) As the prophet saith, The way of the just is uprightness; thou, most upright, dost weigh the path of the just. And we are not to judge after the outward appearance, but judge righteous judgment, as the inspired apostle exhorts the brethren, when he felt his soul filled with love and holy charity, he said, (2 Cor. x. 7 :) If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For no man has any right to judge his fellow as unchristian. (See Rom. xiv. 11.) For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give an account of himself to God, and not to man. Let us not, therefore, judge one another any more; but if we do judge let us judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way. For it is impossible for any man, or set of men, to get between us and our God, except we let them. For if we are taught of God, he is in us, there to work, both to will and to do of his good pleasure.

WHAT SHALL I DO THAT I MAY HAVE ETERNAL LIFE?

This was the inquiry of the rich young man, who was led by the outward law. And Jesus answered him, saying, Keep the commandments; and the young man saith unto him, which of them? Jesus saith unto him: Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and thou shalt love thy neighbor

as thyself. The young man saith unto him, all these things have I kept from my youth up; what lack I yet? Jesus said unto him, if thou wilt be perfect, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me. Although this young man had great possessions, yet he was not in possession of anything that he could give to the poor, that would advance them towards Christ or perfection; neither could he with such outward riches, become a Christian himself, whilst his heart was placed on them more than upon God. Therefore, it was necessary that he should sell them all for holy and divine things, and that when he gave to the poor, it would be of a heavenly and spiritual nature, such as he had received of the Father. Go sell all thy confidence in the outward law and carnal ordinances and ceremonies of men, for that inward and spiritual law of God which is revealed in the heart by the spirit of divine truth. He must sell all his desire for that earthly and carnal wisdom of man, for that which is of God, and is spiritually revealed within us, independently of all men, and worth more than all the wisdom of the world. Go sell all the spirit of war, tyranny, and oppression, which produceth fear and torment of mind to all who possess it; for the spirit of peace and universal kindness to all men, of every place and nation. For that will give thee boldness in the day of judgment. Go sell all the spirit of anger, wrath, and cruelty, for the spirit of heavenly love, mercy, and forgiveness; and thou shalt have treasure in heaven. Go sell all the spirit of pride for the meek and humble spirit of Jesus, and thou shalt have riches that fadeth not.

Go sell all the spirit of hatred and cruelty for the spirit of sympathy and tenderness, and thou shalt have

a spirit of godliness, which is universal love both to thy friends and enemies, and in so doing thou shalt be one of the children of thy father which is in heaven.

Go sell all thy own willings and contrivances, which thou hast formed by the hearing of the outward ear, concerning pure religion; and thou shalt receive for it the holy and divine will of God, and the truth as it was in Jesus; which will make thee free from all thy old creeds and ceremonies, the works of men's hands, and thy faith in Christ shall be entirely independent of the traditions of men. Go sell all thy false and cruel judgments; which thou hast formed in thy own mind against thy brother by the influence of a carnal spirit in thy earthly and fallen, or animal nature, and thou shalt receive for it the true and merciful judgment of God, which he giveth to them that ask him. Go sell all thy old and earthly evil natures, and thou shalt be a new creature in the spirit of Christ Jesus our Lord.

Matthew xii. 31. Jesus saith that all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, or the world which is to come. Now it appears by this precept of Jesus, that all laws, creeds, disciplines, forms, ceremonies, or ordinances of men, might be spoken against, although it was considered a legal sin, or blasphemy against the outward law, but was to be forgiven them, because it was only an outward law given them by men, and only permitted of God, not commanded. But they that blaspheme against the Holy Ghost, are those that deny all connection with God, all immediate connection with Christ, and every inspiration of the Holy Spirit, and

all revelation of the truth as it was in Jesus, and persist in an obstinate and wilful rebellion against the light and knowledge which our Heavenly Father hath given us. This I believe to be the unpardonable sin, because it is rebelling against the law which God has placed within us, which we cannot flee from, for it is the voice of God in our souls, and we cannot silence it; because it is a witness far superior to all outward and visible things whatsoever.

Thus we see that a denial of the relation of the Holy Spirit makes a man miserable, wicked and unhappy. And then he wishes to reform and get religion; he endeavors to put away sin and blasphemy by some outward law or ceremony of men. And so he goes, first to one society, and then to another, seeking the religion of Jesus in creeds and disciplines, or some outward form, but he cannot find it in outward things. For the kingdom of heaven is not found in outward observations. Therefore, in speaking of his situation, Jesus saith, when the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and he findeth none. Now, instead of his going to Christ and the witness of God in his own heart, he goes after creeds of the high professors, the form and the ordinance of men, and he finds them to be dry places, they cannot give rest to his soul. Therefore, he concludes, that religion is nothing but a notion, and he leaves all pretensions of religion, and returns into all his former habits of sin and blasphemy against God, and as he got no better, he grew worse by adding seven-fold more wicked spirits to himself, and the last state of that man was worse than the first. This is sinning against the

Holy Ghost, when a man continues to increase in blasphemies against all holy and divine light and knowledge which God has given to all his beloved children. Some may suppose that all immediate revelation of God's spirit has ceased in the present day ; but we cannot look on the heavens above, or the earth beneath, but we will see the marks of an all-wise and intelligent Being, of which we have kindred nature ; we cannot see a single herb, or plant, or even a spear of grass, but it holds connection and living communications with the earth, the air, the clouds, and the distant sun, which is of itself a revelation of an omnipresent mind. For if God so clothed the grass of the field with life and beauty, how much more will he clothe you, oh ye of little faith, with his holy spirit ? For as the apostle saith, unto the pure all things (he doth) are pure, but unto them that are wicked and unbelieving there is nothing pure, because their minds and consciences are defiled. They profess that they know God, but in works they deny him, being disobedient and reprobate.

ON REASON.

I find that some of our high professors of religion in the present day, are condemning reason. They say we have no right to exercise our reason in regard to a knowledge of God, or to come to a knowledge of the truth of what we read in the Scriptures, but we are to believe it whether it is reasonable or not. Thus, I think, they are condemning the greatest gift of God to his creature man. For if we are not allowed to reason in spiritual and heavenly reasoning, we are burying our talent in the earth, and would have no more knowledge

of God than a brute. But it is no doubt but that the great Creator of man intended that, by the full and free exercise of our reason, we should try the spirits, and see which is of God, and not believe every spirit. For God speaks to our highest reason, or we could not reason with him; as saith the prophet, come let us reason together saith the Lord, although thy sins be as scarlet they shall be as snow. Now it is most certain that every praying sinner reasons with God respecting his own sins. As God is a God of reason, so he speaks to us rationally. We can exercise our reason with earthly and carnal reasoning to come to a knowledge of earthly and carnal things; or we can exercise our highest reasoning in spiritual and heavenly things, that we may come to a knowledge of God and his holy and divine nature. Solomon in his wisdom put a high value on reason, when he said, that a sluggard is wiser in his own conceit, than seven men that can render a reason. The apostle Peter highly recommends reason, when he saith, sanctify the Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you. It is evident that the great apostle Paul did exercise his reason in spiritual and heavenly reasoning with Felix, when he heard him concerning the faith in Christ. And as Paul reasoned of righteousness, temperance, and the judgment to come, Felix trembled at the powerful reasoning in which he spake. Paul also tells the Romans, that it is their reasonable service to present their bodies holy, acceptable unto God. The apostle Stephen, a man full of faith and power in heavenly and spiritual reasoning, when disputing with the men of Cilicia and Asia, rea-

soned so powerfully, that they were not able to resist the wisdom and power with which he spake. The apostle John was a man who exercised a free and full authority by the power of reasoning in all his epistles. He forewarneth the brethren not to believe every teacher that is disposed to preach; but we are to try their doctrine and see if it is consistent with the immediate revelation of God's spirit to our souls. Therefore, he saith, beloved, believe not every spirit, but try the spirits (by a free and full exercise of our highest reason) and see whether they are of God, or false prophets. Hereby know we the spirit of God, because he confesseth that the spirit of Christ is in him and enables him to discern, by his reason, between truth and error; this spirit is of God.

The apostle Peter, in his epistle to the strangers scattered throughout Galatia and elsewhere, made use of the best of reasoning, when he said, above all things have fervent charity among you, for charity shall cover a multitude of sins. As every man hath received the gift, even so minister the same one to another, speaking to the reason of every man, that they may be comforted, even as God speaks to our reason and we are edified. For if we did not speak to the reason of each other, we would not speak as the oracles of God, for God ordains all things reasonably, that if any man minister, he is to do it reasonably, in the ability which God giveth, that God in all things may be glorified for the reason which he has given us, like himself.

The apostle James was a full believer in the exercise of reason in matters of religious faith. He does not direct us to wise men to obtain the knowledge of wisdom and good-

ness ; neither does he direct us to the Scriptures, or the prophets, or the apostles, to no creed, or discipline, or ordinance of men, for a knowledge of God, and our duty towards him and our fellow man. But if any man lack wisdom, let him ask of God, that giveth to all men liberally, by speaking to our reason, and inspiring us with a knowledge of his wisdom and goodness. But if any man ask not in faith and consistent with that reason which God has given us, let him not think he shall receive any thing from the Lord, for a double minded man is unstable in all his ways. We read in the Scriptures many false and unjust charges against God, such as his hardening Pharaoh's heart, and then punishing him for it. That he tempted Abraham to slay his son, and when he went to do the wicked act, God forbid him. That he was angry at Israel, and told David to number the people, and then killed many of them for it, and punished David. That he put a lying spirit into the mouths of more than four hundred men, and made false prophets of them. That he sent strong delusions to his people, that they should believe lies, that they may be damned. That God gave statutes which were not good, and judgments to his people whereby they could not live. That he closed the eyes, stopped the ears, and hardened the hearts of his people, lest they should repent. Although a host of men and saints should endeavor to support all these blasphemous charges against God, I cannot believe them ; for they are contrary to the reason and judgment which God has given me by his spirit. For he hath given to every man a manifestation of his spirit, that all men may come to a knowledge of him, independent of the Bible or any other book.

Whenever men undertake to prove, by the Bible or any

other book, such like charges, as I have mentioned, against God, they rob him of his holy and divine nature of love, justice, and mercy, and clothe him with garments of their own making, which make him appear dreadful, terrible, and most wonderfully to be feared. Thus they have changed the glory of the incorruptible God into an image like unto corruptible man and four-footed beasts. What can be a greater blasphemy against the Holy Ghost, than to charge him with being the active promoter of evil ; and it is no difference whether we find those charges in the Scriptures or any other book, if we vindicate and support them, contrary to that reason which God has given us, it is blasphemy against the Holy Ghost. For when the wicked Jews charged Jesus with casting out devils by Beelzebub the prince of devils ; in reply to this, Jesus showed them that if satan's kingdom be divided against itself it cannot stand. Here we see that he spake to them of the sin against the Holy Ghost, because they said, he hath an unclean spirit, and this was the precise sin that he felt bound to warn them against. It should be remembered that this sin which was spoken by the scribes was not because of their ignorance, for they had seen the miracles which Jesus did, and knew that those blasphemies with which they had charged Jesus were not true ; in short it was sinning against all spiritual and heavenly light and knowledge, by saying that Jesus worked by the agency of satan.

Now for any man who professes to be inspired with a daily sense of God, and his holy and divine nature, and has felt the spirit and power of his love to soften and tender his heart, to fill him with joy, and sympathy for others in that which softeneth his heart, how is it possible that he could believe that God ever hardened Pharaoh's heart, and tempted

him to do wickedly, and sin against light and knowledge, and then punish him for it? Surely this must be blasphemy against all spiritual light and knowledge, for the things that are to be known of God are made manifest within us, by his spirit which he hath given us. Therefore, I do not believe it to be correct, knowing it is contrary to his nature to harden the heart of any of his intelligent offspring and then punish them for it. We are advised not to believe every spirit but to try the spirits, and see whether they are of God. Now I have no other way of trying the spirits, but by that inspired and heavenly reasoning which God has given me.

We read that God tempted Abraham to slay his son, and make a burnt offering of him unto the Lord; but when he went to commit the cruel act of murder, God forbid him, showing that he did not command him to slay his son; but it was that selfish and carnal spirit, which is in direct opposition to the will of God, in himself, that he commanded him to slay, which was no temptation of evil, but rather requiring obedience to the divine will more than his own. And no doubt this was the perfect judgment of the holy and inspired apostle James, who sayeth, let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, or imagination, as was Abraham. It is very evident that God never commanded him to make a burnt offering of his son. The inspired apostle Paul tells us that when Jesus cometh into the world, he communed with his Heavenly Father, saying, sacrifices and offerings, and burnt offerings, and offerings for sin thou wouldst not, neither hadst pleasure therein. And as God is in his nature all

loving kindness and tender mercy, therefore I have no evidence that he ever violated his own nature, which is a principle of peace and universal harmony. We also read that satan tempted David to number the people, and that God was angry at Israel, and he told David to number all Israel and Judah. How does this agree with our best reasoning, that as soon as he had numbered the people, his heart smote him. That is one evidence which we have that God never commanded David to number Israel, and then punish him for it, and cut off the people by thousands. The apostle says, if our hearts condemn us not, then we have confidence towards God. But if our hearts do condemn us, it is a sure evidence that we have transgressed a divine law. Therefore, I have come to the conclusion that it is a mistake in the translators, for God never told David to number Israel.

We read that God put a lying spirit into the mouths of four hundred and fifty men, and made false prophets of them. What could possibly be a more blasphemous charge against God, than to charge him with being the author of lies, and false prophets. The apostle to Titus says, that God cannot lie, because he is a God of truth. But if he puts a lying spirit in the mouth of his people, we could have no confidence in him when he speaks to us. But we know that this is a false charge, having a witness in ourselves that God speaks the truth and no lie. And we can say with the apostle John, now little children abide in him, that when he shall appear, we may have all confidence in him, and not be ashamed before him. Paul to the Hebrews vi. 18, says, that it was impossible for God to lie, and that we might have strong consolation if we flee to him

(for refuge. Romans iii. 4, Let God be true though every uninspired) man a liar. John viii. 44, Jesus says, when the devil speaketh, he speaketh a lie, he also speaketh it of himself, for he is a liar and the father of it; and I tell you the truth, but ye believe not, for it is written, all murderers, and idolators, and all liars, with the false prophet, shall have their part in the lake which burneth with fire. We read that God sends strong delusions to his people that they should believe a lie, that they might be damned. We know that God never has deluded us, neither has he taught us to believe lies, but sent his Son into the world, full of grace and truth. For this end he was born and for this cause came he into the world, that he should bear witness to the truth. For they that believe in God and Christ shall know the truth, and the truth shall make them free. And I think it is a mistake in the translator; it ought to have said it was satan that sent strong delusions to make people believe lies, and not God, for he will not lie.

We read, Ezekiel xx. 25, Wherefore, I gave them statutes that were not good, and judgments whereby they could not live, that they may cause their children to pass through the fire, and I made them desolate. Here it is represented that God had given a law that was not good; does reason teach us that he who has all wisdom, power, and goodness, should do any thing which is not good? No, reason teaches us to believe that every gift of God is a good and perfect gift. I think it is an error of the translators, for we see that the prophet Jeremiah, in speaking of the same subject, saith that it was the children of Judah: See Jeremiah, vii. 30, 31. For they have built the high places of Tophet, which is in the valley of the son of Hinnom, to

burn their sons and daughters in the fire, which I commanded them not, neither came it into my heart.

In reading Isaiah vi. 9, it is represented that God had prevented his people from hearing and seeing and understanding, lest they should be converted and healed, all of which we have strong evidence is a mistake of the translators. For Jesus understood Isaiah correctly, and did quote his saying as truth, laying all the difficulty on man and not on God. For this people's heart is waxed gross, and their ears are dull of hearing, and they have closed their own eyes, lest they should see with their eyes, hear with their ears, and understand with their hearts, and should be converted, and I should heal them. Now it appears that the apostle Paul also understood Isaiah to say that the people had hardened their own hearts, and closed their own ears and eyes : Acts xxviii. 26. Well spake the Holy Ghost by Esaias the prophet unto our Fathers, saying, in hearing ye shall not hear, and in seeing ye shall not understand. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed (themselves), lest they should see with their eyes, hear with their ears, &c. It seems very strange to me that any person, who has been making a high profession of becoming acquainted with God and his divine nature by the immediate revelation of his spirit, should have fallen back into the dead letter, so as to throw away all the glorious gifts of reason, and revelation, and believe a thing so inconsistent in its nature as those charges against God, because they find them in the Bible. For I consider it to be as great a sin in me to endeavor to justify anything which God, by his spirit, has showed me to be false, as to be the author of it myself.

Jesus said unto his disciples, Whom do men say that I am? And some of the disciples answered him saying, some say that thou art John the Baptist, some Elias, and others, Jeremiah, or one of the prophets. And then, he put the question more closely to his disciples, saying, but whom say ye that I am? It appears that Peter's evidence was not in outward and external things, which he had learned by the hearing of the ear, or by the traditions of men. But he had the witness in himself, therefore he was enabled to give a correct answer, saying, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, Peter, upon this rock of the immediate revelation of God, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven, and whatsoever (propensities or desires of the heart which should be brought into subjection) thou shalt *bind* on earth, (or keep them all in their places, under the divine spirit,) shall be bound in heaven. And whatsoever thou shalt loose on earth, (living desires we have to become acquainted with God, and his holy and divine nature of love, justice and mercy,) shall be loosed in heaven, (the heavenly part in our souls.) And whatsoever thou shalt loose on earth, or make use of on earth, of those holy desires, in all thy movements through time and thy dealings among men, shall be loosed, or made free, all heavenly meditations. Some may ask, why did Jesus show partiality by giving the keys to Peter, and not to the rest of the disciples; I answer, because he was better prepared to receive them than any of the other disciples; He was willing to receive that holy and divine principle whereby he could

bring every thought and desire of the heart into obedience to Christ. And I have no doubt, but every one that is prepared to receive it in the present day, Christ will give unto them that same gift which he gave to Peter, which is power over all his earthly desires. Every man should experience the power of this gift in himself when he goes to meeting to worship in spirit and in truth ; that of binding down all the unprofitable roving of the mind, with every earthly and carnal desire, and in the silence of all flesh the heavenly gift is loosed, or liberated, from the things of this world, and is joined to the divine nature. We can not suppose for one moment that Christ ever gave Peter, or any other man, power over his fellow man, so that he could bind him in heaven or on earth ; for all souls are the Lord's, and as the soul of the father so is the soul of the Son. Jesus did not say that he would give the keys to Peter to bind any man, either in heaven or earth, but whatsoever principles and desires are found in himself which is of his first and animal nature, should be bound. For no doubt he was designed by the great Creator for a servant, and is to be kept in bondage under the divine spirit. Not that which is in us first is spiritual, but carnal, and should be bound to serve the heavenly gift in us, and afterwards that which is spiritual, and shall be free. These keys which he gave to Peter and to all his faithful servants, was that key which he gave to the house of David, which was a power within himself of the divine spirit ; so he shall open, and none shall shut ; and he shall shut, and none shall open. This key is the spirit of God given to all men ; for as the apostle saith, a manifestation of the spirit of God is given to every man, that he may profit with it and govern all his ways. But there is a disposition

in some men to take away all judgment from others and keep them in ignorance as long as they can. As it was the case with the lawyers of old time, of whom Jesus spake saying, wo unto you lawyers ! for ye have taken away the key of knowledge ; ye entered not in (into righteous judgment) yourselves, and them that were entering in ye hindered. So it appears that Jesus in order to shew the various powers or principles in man, put forth a parable saying, the kingdom of heaven is likened unto a king, who made a marriage for his son ; then saith he to his servant, the wedding is now ready, go, therefore, and bid the guests to the marriage. So those servants went out into the highways and gathered all, as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. Then said the king to the servants, bind him hand and foot and take him away.

Now I believe those servants were the revelation of the Father to their souls. And the guests which the revelation of God's spirit gathers in us, is heavenly love, justice, mercy, charity, and forgiveness, all good and consistent with the nature of our Father which is in heaven. But reason, in this case, seems to be influenced by her earthly nature ; for it gathers in a feeling of self-defence, that of anger, vengeance, and cruelty. These propensities are not clothed with a wedding garment, therefore, they were to be bound and cast out, for they were not consistent guests for the Son of God. Therefore, when the king the Lord of hosts, came in to see our desires, principles, passions, and lusts which we had garnered into our hearts, he saw there the spirit of anger, which is in direct opposi-

tion to the will of God. Then the king commanded his servants, which are the principles of his divine nature, given to all his servants, that they may exercise the key of divine power over the spirit of anger, and cast it out of our hearts, for it is in its nature earthly, sensual, and devilish. For every plant in us which our Heavenly Father hath not planted, must be rooted up; and every branch that beareth not good fruit is to be taken away; and every desire of our hearts which is in accordance with the divine will, he will *strengthen*, that it may bring forth fruit consistent with his holy will. For it is not every principle in man which is of God, but it is as Jesus saith, by their fruits ye shall know them.

SOME EXPLANATIONS OF SCRIPTURE.

Jesus shows unto his disciples by a parable that the unjust steward should witness great loss, and should be rejected or put out of office, saying, (Luke xvi. 1 :) There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him and said unto him, Give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; (or replace that which I have wasted,) to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses. (I will make a firm covenant with my lord's debtors, that by reducing their debt I may have a living with them.) So he

called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill and sit down quickly, and write fifty. (And I will take the other fifty out in living with thee.) Then, said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write four score; (and I will take the rest of the debt by living in thy house.) And the lord (when he heard of it, was displeased,) commended (not) the unjust steward, because (of his earthly wisdom) he had done wisely; for the children of this world are in their generation wiser than the children of light. Now Jesus shows that the unjust steward has done wrong by saying, I say unto you, Make (not) to yourselves friends of the mammon of unrighteousness; (as the unjust steward thought to have done, thinking) that, when ye fail, they may receive you into (their) everlasting habitations. He that is faithful in that which is least (or earthly) is faithful also in much; (or in spiritual things.) And he that is unjust in earthly and carnal things, is unjust also in heavenly and spiritual things. And if ye have not been faithful in earthly things, who will commit to your trust the true riches of heavenly things. And if we are not faithful in those spiritual principles which God has placed within our power, we need not think that he will establish them in us as our own. No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. But we have it in our power to choose for ourselves whom we will worship and whom we will serve, and it is

certain that if we choose to serve the laws of men, creeds, and confessions of faith, after the rudiments of this world; the law of God and Christ is become of no effect unto us, for in many instances the laws of men are in direct opposition to the laws of God. The laws of men say that thou shalt hate thine enemy; but the law of Christ saith, Love them and pray for them. The laws of men say we must punish a man that has trespassed on us; but the law of Christ says we must forgive him, and do unto all men as we would that they should do unto us. That if we loved the inward and spiritual law of God more than the outward and written law of men, how we would dislike every oppressive law; that which limits our religious faith in Christ, and robs us of our peace with God. So if we wish to live and move in the holy and divine spirit of Christ, which is a principle that breathes peace on earth and love and goodwill to all men, of every place and nation, how we would dislike the spirit of sectarianism, creeds, and ordinances of men. For if we love the judgment of God, which is not death to a sinner, but that he should repent and live, how we would dislike the cruel judgment of men which will cast a sinner into prison, and then punish him, showing no forgiveness or mercy. Jesus told his disciples that if they did not forgive men all their trespasses from their hearts, neither should they be forgiven of God or men. For he that useth the sword and killeth a man is in danger of being killed with the sword by man. But blessed is the merciful towards men, for he shall obtain mercy of God and man.

(John xiv. 1.) Jesus shows unto his disciples that there are different situations in the world of spirits; by saying to them, Let not your heart be troubled; ye believe in God, believe also in me. (2.) In my father's house are many

mansions, if it were not so I would have told you. I go to prepare a place for you. (3.) And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also.

Thus we see we must not only believe in God the Father, but we must also believe in Christ the Son of God, our Saviour. We must acquaint ourselves with them by an experimental knowledge, and seek to know our peace made with them day by day, and also with all men, that we may have a good mansion with Christ. As we are told to make our calling and election sure, just so every man can make his mansion sure with Christ, some larger and some smaller. I will illustrate my views on the subject in three different ways. The first is: The seed of the kingdom which is sown in the heart is so small that it is compared to a grain of mustard seed when it is first sown, and if it is not cultivated it will remain so. Those persons who will not try to increase it, want no more of it than was at first given them, and, of course, their mansion will not be larger than a grain of mustard seed. Others who have desired more knowledge have sought it, and found all they wished, from one talent to five, and so according to their works they have made their mansion and it is given them; others have labored more abundantly, till they have come to be established in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. And in so doing they have made their mansion just where Christ had prepared it, that where it is they may be also, for they could not be satisfied with any other.

Second illustration. Suppose there were ten vessels, one of which would hold a gallon, the next, two gallons, and so

on to ten gallons, and they were all filled full, so that they could hold no more. That would show that there was fullness of joy to them all, and none over, although the last had ten times as much as the first.

Third illustration. Suppose ten men were to sit down to a table plentifully supplied with the best victuals, and all had an equal chance to help themselves and eat as much as they wished. The first had no inclination to eat much, so he ate but little, for he could not enjoy any more but was entirely satisfied; the third, fourth, and fifth, all differing in the quantity of food they ate, some more, some less, but all having as much as they wanted. The other five were men of stronger appetites, each varying a little in the quantity of the good things they partook of. But each helped himself to as much as he needed, and the last eat ten times as much as the first, yet he ate no more than he wanted. So they were all satisfied, and there was fullness of joy.

For as Jesus saith to the multitude in the sermon on the mount, (Matt. v. 19,) Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. This is to show us that there are situations in the world of spirits. He saith to his disciples, also, the very least in the kingdom of heaven is greater than John the Baptist, whilst he was in a state of doubting, here in this world. He also told his disciples that whosoever, therefore, shall humble himself as this little child, the same is greater in the kingdom of heaven. So it is with the meek and humble, those who are passive to the divine will, that make their mansion greatest with

Christ, for that is what they desire. Yet all in heaven are happy, for there are no sectarian principles with God and Christ, as he told the Sadducees, saying, ye do therefore greatly err, because ye know not the Scriptures, neither the power of God. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven; all perfectly happy, without different sects, or opinions of religion. The eminent apostle Paul has done away all sectarianism in heaven, for saith he, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; ye are all one in Christ Jesus. All equal rights and heirs of God, according to the promise. For we are all the children of God by birth in the spirit of Christ, and by obedience to his holy and divine laws, (Matt. xi. 2.) Now when John the Baptist had heard in the prison the works of Christ, (he doubted whether he was the Christ or not, so) he sent two of his disciples, and said unto him, art thou he that should come, or do we look for another? Jesus did many miracles whilst they were there, and when they had departed, Jesus spake to the multitude concerning John, saying, what went ye out into the wilderness to see? A reed shaken with the wind? (for John was cast into prison for preaching the gospel of repentance, and amendment of life; and because Herod was suffered to persecute him, his faith seemed to be shaken.) And again, but what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. For those in the kingdom of heaven are past all doubts and fears of

man, but are all happy as the angels of God. Then he tells them that all the prophets under the law prophesied (of the coming of Christ, and the principles of the gospel,) until John, (and then begun the days of persecution for preaching the gospel.) For since that time the kingdom of heaven is preached, as Jesus saith; and from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. See how they persecuted Jesus Christ because he came out from under the law of a carnal commandment, and embraced the power of an endless life. They took him by force and violence, and put him to death. He did not direct them to the law of Moses, but to the witness of God in themselves, showing them by word and deed that the kingdom of God is within them. See how it was with the apostles, because they preached the gospel of peace. The kings of the earth stood up, and the rulers were gathered together, against Christ and the apostles, and the truth which they bore witness to. They were taken by force and violence, and beaten, and cast into prison. See how it has been with all the Christians ever since, for as the apostle saith, all that will live godly in Christ Jesus, must suffer persecution; as did our forefathers when they were taken by force and violence and put to death, for preaching the gospel at Boston.

John xx. 23. By reading this verse it would appear that Jesus gave power to his disciples to take away the sins of other men, or retain them, as the disciples might think best; as it saith, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

This is the most common view of the text among all the

leading characters in every society of professing Christians, and it is so congenial to their animal nature, that they seem to glory in the exercising of such great power over their fellow man.

They may pretend that this text will correspond with what was told Peter, when Jesus gave him the keys of the kingdom of heaven (Matthew xvi. 18), also what he told all the disciples afterwards, (Matthew xviii. 19.) Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. I also think the above text has the same meaning as the two last quoted, although they differ in word. The first says, whosoever, and the last two say, whatsoever. Now it is evident to me that Jesus meant the same thing in all three of these cases; but in no case did he ever give power to any of his disciples to bind any of their fellow men here on earth, or to loose and send them to heaven. But in all these cases he was speaking to his disciples of the gift and power which was given to them individually, for the rule and government of the propensities, passions, and lusts which they find in themselves, and not in others.

I think its meaning is this, that whatsoever sins ye have committed, I will give you power to remit them all by true repentance and amendment of life in yourselves, or you have the power to continue on sinning and transgressing the known laws of God, and then your sins are to be retained in you. And again, when he tells his disciples, saying, whatsoever of your propensities, passions, and lusts, with all earthly desires in yourselves, which offendeth, you shall have power to bind them all on earth, and keep them all as bond servants, in due subjection under the spirit of

truth, that when you wish to be heavenly minded and worship the Father in spirit and in truth, all the roivings of the mind are bound down, so that they cannot intrude in time of worship. But all those sweet sensations of a heavenly nature, such as love to God, and universal love to all men, of every place and nation, are to be loosed in our heavenly spirit, and have a free and full place in the exercise of our highest reason, in all our serious meditations.

Thus we see it would be altogether contrary to the nature of Christ to give man the power over his fellow in matters of religion, for Jesus forbids it saying, that the princes of the Gentiles exercised power over each other, but it shall not be so with you. He did not give them liberty to judge and condemn their fellow for his religious faith in God. But all judgment belongs to God and Christ; and it is certain he will not give his glory to another neither his praise and authority to men of carnal minds. For to be carnally minded is of such a deathly nature to every thing which is heavenly and spiritual, that it is not of God. But if the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, all his sins that he hath committed shall not be mentioned unto him or be had in remembrance. For as the Father forgives us so should we forgive all men.

Acts x. 11. God has shown unto Peter that he is no sectarian, by showing him a vision, where he saw the heavens opened, and a certain vessel descending unto him, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Now I apprehend that this vision of all kinds of animals was to represent the various situations of all the offspring

of God. Some are more enlightened than others, some are so ignorant that they are compared to wild beasts, some are so stupid about religion that they are compared to creeping things, others are so flighty that they are ready to fly from every class of people except their own. But Peter was shown that they were all the children of God, and that they all came down from heaven and are the offspring of God as well as himself.

And there came a voice to him saying, Rise, Peter, and go into all the world, and preach the Gospel to every nation, for they are all my people. But Peter said, not so Lord, for I have never gone into the house of the common people, or unclean, to preach. And the voice spake unto him again the second time, saying, They of all nations whom God has cleansed by his holy spirit, call not thou common or unclean.

This vision was repeated three times in order to remove the great prejudice from Peter's mind, for all the Jews were sectarians. And it was shown unto Peter that they were of all nations received up into heaven. So while Peter thought on the vision, the spirit said unto him, Behold three men seek thee. Arise, therefore, and get thee down, and go with them. Then Peter went down to the men and said, What is the cause wherefor ye are come? And they said, Cornelius the Centurion, a just man, and one that feareth God, was warned by an holy angel to send for thee. And on the morrow Peter went away with them. And as Peter was coming in, Cornelius met him; and he found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call

any man common or unclean. God did also show unto Cornelius by a holy angel that he was no sectarian, neither should his people be so. And we see that they were both prepared to meet each other as brethren. Then Cornelius said, we are all here present before God to hear all things that are commanded thee of God. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. But in every nation, he that feareth to offend, and loves to work righteousness is accepted with him, for Jesus Christ is Lord of all men. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And the apostles and brethren which were in Judea heard that the Gentiles had also received the word of God. And it appears that they were much disappointed, for they supposed that the Jews were the only favorites of God, and candidates for heaven. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him saying, Thou wentest in to men uncircumcised, and didst eat with them, But Peter found it very difficult to remove their sectarian principles, but had to rehearse the matter over from the beginning, and expounded it by order unto them, showing them that as he spake, the Holy Spirit fell on them, as it did on us at the beginning, and that God had given them the same gift as he did unto us; and what was I that I could withstand God?

When they heard these things, the brethren ceased to contend with Peter about sectarian principles and laws of their churches, but they glorified God, saying, Then hath God also granted repentance to the Gentiles unto life. Now it is evident that we in the present day should esteem all practising Christians as brethren, seeing that a mani-

festation of his spirit is given to all men, that they may all know him, from the least to the greatest.

A REVIEW OF THE THIRD CHAPTER OF ROMANS.

1st. What advantage hath the Jew (more than the Gentiles?) Or what profit is there of circumcision? 2d. Chiefly, because that unto them all were committed the oracles of God, both to the Jew and also to the Gentiles. But no one was benefitted by it, only such as kept and obeyed them. 3d. For what if some did not believe? Shall their unbelief make the faith of God in us without effect? (I answer, no.) God forbid; yea, God is true, but every unbelieving man in the revelation of God's spirit, is sure to err. 4th. As it is written, (Psalm li. 4,) Against thee, O God, and thee only, have I sinned and done this evil in thy sight, that thou mightest be justified when thou speakest, and be true when thou judgest. 5th. But if our unrighteousness condemn the righteousness of God, what shall we say? Is God unrighteous who taketh (all judgment to himself?) (I answer, no.) 6th. God forbid: for if he did not, how should God judge the world? 7th. For if the truth of God hath more abounded through my words (lie) unto his glory, why yet am I also judged as a sinner, (like the unbeliever.) 8th. For we (the disciples of Jesus) are slanderously reported (of among men,) for some have affirmed that we say; Let us do evil that good may come, whose assertion (damnation) is unjust (just). 9th. What, then? Are we (who are now disciples of Jesus,) any better than they, in our animal nature? I answer no, not in anywise; for we have and can prove that both Jews and Gentiles (in their first or animal natures) are all under sin. 10. As it

is written concerning fools, and those who are governed by a carnal mind, as the Apostle saith, (1 Cor. ii. 14.) The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. And now Paul quotes David to prove his position, saying, As it is written, there is none righteous, (with the earthly minded) no, not one. (See Psalms xiv. 1.) The fool hath said in his heart, There is no God. Now take notice, it is only the foolish, the ignorant, and the natural man, which Paul brings in these gross charges against, and not the Christians or religious ones. David goes on to say, that they are corrupt, they have done abominable works, there is none that doeth good. (Psalm xiv. 3.) The Lord looked from heaven upon those (disobedient) children of men, to see if there was any (among them) that did understand, and seek God, (2d verse.) They are all gone aside, (after the traditions of earthly-minded men) they are all together become filthy; there is none (of them) that doeth good, no not one, (Rom. iii. 13.) Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, (now he quotes Psalms v. 9.) David, speaking of the evil man, and the cruel warrior, says, adder's poison is under their lips, (see Psalm cxl. 3, Rom. iii. 14.) Whose mouth is full of cursing and bitterness, (this is taken from Psalm x. 7.) 15th. Their feet are swift to shed blood, (from Prov. i. 16.) 16th. Destruction and misery are in their ways. 17th. And the ways of peace have they not known, (from Isaiah lix. 7, 8.) 18th. There is no fear of God before their eyes, (from Ps. xxxvi. 1. 19th. Now we know that what things soever the law saith, it saith to them that are under the law; that

every mouth may be stopped, and all the world (of earthly and carnal-minded men) may be found guilty before God. 20th. Therefore by the deeds of the (outward) law there shall be no man (flesh) justified in the sight of God; for by the inward and spiritual law of God we come to a knowledge of sin. 21st. But now the righteousness of God without the (external) law is (not) manifested, being (only) witnessed by an inward and spiritual law of God, as did the prophets. 22d. Even the righteousness of God, which is by faith in Jesus Christ, and upon all them that believe in the revelation of Christ's spirit, for with such there is no difference with God, between the Jew and the Greek. 23d. For all, both Jew and Gentiles, (in their animal or carnal nature) have sinned and come short of the glory of God. 24th. Being now justified freely by obedience to that grace and truth which is in Christ our Lord. 25th. Whom God hath sent forth into the hearts of all men, both Jew and Gentile, for to be a propitiation through obedience to his spirit and power, to declare his righteousness for the remission of sins that are past. 26th. To declare, I say, at this time, his righteousness; that he is just, and a justifier of all them which work in the spirit of Jesus Christ. 27th. Where is boasting then? is it excluded? if so, by what law? is it of works? Nay; but by the law of faith (in Christ only.) 28th. Therefore we conclude that all men are justified by living up to the spirit of Christ, without the deeds of the law. 29th. Is he the God of the Jew only? is he not also of the Gentiles? Yes, and of all nations that love his appearance. 30th. Seeing it is the (one) same God which shall justify both the circumcision and uncircumcision through faith and good works. 31st. Do we then make void the out-

ward law through faith? I answer, no, not such parts of it as are consistent with the nature of Christ; for God forbids it, yea we wish to establish all such parts of the outward law, that the spirit of Christ would own, to love the Lord with all our heart, and our neighbor as ourselves, and do unto him as we would that he should do unto us.

A LIVING FAITH IN GOD.

We learn by experience, that there is no loss of any part of the creation which continues to be under the control of the Creator. Not a grain of sand, though blown about with every wind, nor a drop of dew, though dried by the scorching sun, nor a glimmer of light, though shaded by the darkest night, has been lost out of the embraces of infinite goodness since the birth of time. Will he then lose one soul that is obedient to his holy laws? I answer, no, never. Then may all his intelligent offspring be encouraged; often to commune freely with the Father of Spirits, and become acquainted with his eternal word, which is nigh them, even in their mouths; and here we may learn to put all our trust in him, even in the greatest hours of afflictions.

When in possession of this holy principle we may rest secure from all fear of man, for neither heights, nor depths, principalities, nor powers of men, shall ever be able to separate us therefrom. All the human authority of carnal and earthly-minded men sinks beneath our feet, with all the tyranny, and narrow, contracted creeds, the dogmas and ordinances of the church, the works of men's hands, which have been the strongest bulwarks in the world against our coming to a perfect knowledge of God's truth as it is taught in the school of Christ, for he teacheth his

people himself; and in this revealing power of God, we are taught to believe in a surer word of prophesy than any written rule whatsoever. It is a principle of Christ that lives within us, and rules in our hearts; we hear the voice of the Son of God, and as we are brought into obedience to it, our souls shall live. We, in this heavenly state of mind, can converse with Christ, and hold sweet communion with the Father of Spirits, above all the authority of human strife and earthly glory. Our knowledge of God is more perfect than a mere vision of the night, because he shall be with us, and he will be in us, as he teacheth his people himself. We need no human authority for our mediator, that shall stand between us and our God. Then, I say, remove from before me all written creeds, ceremonies, and ordinances of men, for they have a tendency to block up the purest streams that flow from the throne of God unto all whose minds are prepared to receive. Therefore, I acknowledge all practical Christians as brethren, but not as lords over my religious faith, and I often feel the need of sympathizing friends, but in no place do I permit them to take the place of my heavenly Father, in teaching me matters of religion. All those who carry out this holy and divine principle in their own practice, will reverence God above all things, as the supreme ruler, and teacher of all heavenly wisdom and goodness. Our heavenly Father hath made all men independent of each other, by the revelation of his holy will in a knowledge of himself. For in the many blessings wherewith he hath blessed us, there is none greater than the gift of the Holy Spirit: for what greater gift could he possibly have given to his creature man, than a portion of himself, to inspire our minds with heavenly power and wisdom, to choose the good, and to refuse the

evil, as our Divine Master did, when he left all the traditional ordinances of the Jews behind, and looked forward to the new openings of divine truth in himself, and thus he knew a continual progress, from the day of his birth unto the day of his death. As the inspired writer tells us that as he grew in stature, he grew in favor both with God and man, and he also increased in wisdom and knowledge of heavenly things, (see John v. 20.) For the Father loveth the son, and he showeth him all things that himself doeth; and he will show him greater works than these (ye have seen,) that ye may marvel. See the progress that he made. And he showed unto his disciples that the ever blessed truth should progress after he was crucified, (John xiv. 12.) Verily I say unto you, he that believeth on me, (and abideth in the gift of God as I have,) the works that I do shall he do also; and greater works than these shall he do; and he gives this as a reason: Because I (leave this world, and) go unto my father. And whatsoever ye shall ask the Father in my name (or spirit) that will I do (for you.) Why then should we go back to the teachings of men in past ages, when a knowledge of the truth has been progressing ever since the days of Jesus, with all the truly faithful servants of the most high God. Although the apostles were considered perfect in their day; but as time rolls on, men should show an advancement in heavenly wisdom and a knowledge of God, more than their worthy predecessors had done, and so in every age. The disciples could only teach the things that were revealed to them in that day, but had no power to teach things that should only be revealed in after ages. For Jesus told his disciples that he had many things to say unto them, but they were not able to bear them then, and so he told them

those things which they were able to receive. Thus he continues to advance the ever-blessed truth in every age of the world, by revealing unto man a clearer knowledge of the wisdom and goodness of God, as they are able to bear it, even until now. And it is very evident that the most wise and perfect in our day, are falling far short of being able to bear the wisdom and knowledge of God, which will be revealed to nations yet unborn; and as we are found faithful in the little, so we shall be made rulers over more, and we shall have more and more abundantly of the knowledge of God.

Jesus shows unto his disciples, that his coming would make a division, not only in societies, but in families. For he came to establish a purifying and cleansing principle, that should be as a refiner with fire; although John the Baptist had already kindled it, for he was a burning and a shining light, and he bore witness to the truth, by showing that Christ would thoroughly purge the floor or foundation of their faith in religion.

For as Jesus saith (see Luke xii. 49, 51,) I am come to send fire on earth; and what will I if it be already kindled? But I have a baptism to be baptized with, (in the great work of reformation, and how am I straightened till it be accomplished! Suppose ye that I am come to give peace (to those who are earthly-minded, and are governed by the outward laws of men?) I tell you, nay; but rather division, between such as will believe in me and the gospel, and those under the law.

For from henceforth there shall be five in one house divided, three against two, and two against three. The father, who is under the law and ordinances of the church, wants no reformation; therefore he is divided against the

son, and the son, who is under the control of Christ and the gospel, is divided against the father ; and the daughter believing in a Christian reform, shall be divided against the mother ; the mother-in-law sticks close to the old creeds and ceremonies of her youth, and will not believe in any reform ; therefore she is against her daughter-in-law. And the daughter-in-law has become convinced of the principles and doctrines of Christ, and therefore she is against the old traditional notions of her mother-in-law. Thus Jesus reproved those old hypocrites, by saying, ye can discern the face of the sky and of the earth ; (with the creeds and ordinances of men which were visible to their outward eyes ; as their forefathers had done) but how is it, that ye do not discern spiritual things of this time ? Yea, and why even of yourselves judge ye not what is right ? For he that believeth in me, hath the witness in himself : as Jesus had, who had a greater witness than man, though he bore witness to the truth. So let your light shine before men, that they may see your good works, (and know that you do them not of yourselves, but it is God that worketh in you ; and then they will have cause) to glorify your Father which is in heaven, (Matt. v. 17.) Think not that I am come to destroy the law or the prophets ; (I tell you nay) I am not come to destroy (the law of God which the prophets were led by) but to fulfil it. For verily I say unto you, till heaven and earth shall pass away, a jot or a tittle shall in no wise pass from the law of God, till all be fulfilled. For it was his mission to show that they could not serve God, and the traditions of carnal-minded men ; for they would be in direct opposition to each other, (Matt. x. 32.) Whosoever shall confess me before men in all their ways, them I will confess before my Father which is

in heaven. But they who shall deny me and all the revelation of my spirit, I will also deny them as being my servants, before my Father which is in heaven. For think not that I am come to send peace on earth; (to such men as deny all the gift of God, and the revelation of his spirit; I tell you nay,) I came not to send peace to such a man, but my word shall be as a sword, to separate him from all those that confess me, and the immediate revelation of the spirit of God. For I am come to set a man which believeth in me, against the old sectarian principles of his father, made under the law of a carnal commandment; and the daughter whose soul is inspired with the light of Christ, which reveals divine truths to her spirit, that have been kept secret from the carnal-mind since the foundation of the world, but now are made manifest to his servants, is against all the old wife fables and traditions of her mother. And the daughter-in-law, who would not believe every spirit, but she would try the spirit of her mother-in-law, and when she found it would not be governed by the spirit of Christ, she was against it; for if we love father, or mother, son, or daughter, more than Christ, we are not worthy of him; and we will find that a man's foes shall be they of his own household. And Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and carnal-minded men of this world, and hast revealed them unto such as are passive in thy hands, as little children and babes in Christ; for so it seemed good in thy sight.

DESTRUCTION OF THE WORLD.

The apostle Peter, in speaking of the old world, says it was destroyed by water, but the world that now is, is kept in store, reserved unto fire, against the day of judgment of

ungodly men. Which I understand to say, that God will not destroy the wicked with water any more, but now in these last days, he will destroy the wicked spirit in man by the fire of God's spirit, for our God is a consuming fire, and Christ is as a refiner with fire, to cleanse the human soul, (2d Peter iii. 10.) But the day of the Lord will come, when he will visit our souls with his spirit as a thief in the night; in which all our self righteousness and false rest, with every carnal view of the heavens, shall pass away with a great noise; as we see is always the case when any of the servants of Christ shall leave the church creed, with all the shadows, forms, ceremonies, and ordinances of men. See how the old traditional members will cry out against them, and make a great noise about it, positively affirming that such as do not keep to the old rules are influenced by the devil. Thus we see that those who come under the operation of him who is a refiner with fire, have their souls raised above all the elementary baptisms of water, or the outward bread and wine. Then all those elements and outward ceremonies shall melt and vanish away, with fervent prayer. The earth also, says Peter, and the works that are therein shall be burned up. This is to say, all the earthly contrivances of men, to rule over their fellows in matters of religion, by making creeds, laws, rules, and ordinances, the works of men's hands, shall be burned up by the fire of God's spirit. This is according to the words of one of the Lord's prophets (see Malachi iv. 1.) For behold the day cometh that shall burn as an oven; and all the pride, yea, and all that is wicked, shall be consumed as stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. David felt this fire of God's spirit, (Psa. xxxix. 3,) in himself, to cleanse him from sin, when he saith: My heart

was hot within me ; while I was musing the fire burned : then spake I with my tongue, and said, Lord, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am. The prophet Isaiah speaks of God's spirit as a fire against wickedness, (Isa. xi. 18, 19.) For wickedness shall burn as the fire, and the sins of the people shall be as fuel for the fire, and no man shall spare his brother, (Jer. xx. 9.) Because the word of the Lord was made a reproach unto me, I said, I will not make mention of him, nor speak any more in his name. But see, as soon as Jeremiah came to this conclusion, he felt the word of the Lord was in his heart as a burning fire shut up in him, and he was weary with forbearing to speak, and he could not withhold.

The apostle Paul was a full believer in the revealing fire of God's spirit. (1 Cor. iii. 13:) Every man's work shall be made manifest ; because it shall be revealed by fire ; and the fire of God's spirit shall try every man's works, that it may be seen of what sort it is. If any man's works shall be burned by this divine spirit, he shall suffer the loss of all such works, but he himself shall be saved, for his soul is cleansed by the fire of God's spirit, (1 Peter iv. 12.) He had an allusion to this spiritual fire in all of his epistles where it is mentioned. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you ; but rejoice, inasmuch as ye are partakers of Christ's sufferings. When John the Baptist spake of Christ's baptism, he said that Christ would baptize them with the Holy Ghost, or Spirit, and with fire ; and gather the wheat into the garner ; but he will burn up the chaff with unquenchable

fire ; and not this world, or the people that are in the world ; but their sins and all their chaffy nature ; for the fire of Christ's spirit is unquenchable. So Peter goes on with his epistle. (11th verse.) Seeing then that all these figures, forms, shadows, ceremonies, and all such things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness? Nevertheless, we look for new heavens and a new earth, wherein dwelleth righteousness. This is a change of heart ; being born of the spirit ; for if any man is in the spirit of Christ Jesus, he is a new creature, and all his old heavens or false rests are done away, and all things of heaven and earth are become new, and that of God. Then let us be diligent, that we may be found of him in peace, without spot, and blameless.

I think we are not justifiable in making use of scripture language to condemn a brother, because he does not think just as we do in all matters of religion ; for there is scripture enough, if we are allowed to make use of it, as an accuser of the brethren ; to condemn all men of every sort, both good and bad ; to take the Scriptures as they stand. (See Psalms xiv. 2.) The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. But he says : They are all gone aside, they are all together become filthy ; there is none that doeth good, no, not one. The apostle Paul also says, (Rom. iii. 12 :) They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. This scripture was written in ages that are now past, and it is not just to apply it to us in this day,

because the apostle Paul said so, for we find he said many things that we have no right to apply, to condemn each other as unchristian. (Gal. i. 8 :) But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Now I think we would not find a minister among all the different societies of professing Christians, but what would say that they preached the same gospel that the apostle Paul preached ; but it is evident that there are no two to be found who preach Paul's gospel alike. It will not do for me when I hear a minister preach the gospel that Paul preached, and because he does not put it in the same language that I do, to turn and curse him with a double curse, for he is as likely to preach the same gospel that Paul preached as myself. For Paul saith, I assert unto you, brethren, that the gospel which was preached of me is not after man, but it was by the revelation of Jesus Christ.

Now if any man preaches the gospel as it is revealed to him by the spirit of Christ, he preaches the same gospel that Paul and all the rest of the apostles did ; for they were not bound to preach all the same things, or treat on the same subjects, but each one of them preached and wrote as it was revealed to him immediately by the spirit of Christ. They did not pattern one after another, for they had the gospel entirely independent of each other, or of any man that ever lived before them. It appears that God commanded Jonah to preach, saying, Yet forty days and Nineveh shall be overthrown. Although he preached the things which were commanded him by the Holy Spirit, yet the apostles were not commanded to preach the same words that Jonah did, but

to speak the truth, consistent with the situation now before them ; having their souls inspired with a knowledge of the holy and divine will of Christ, or the Almighty, in the subject on which they were speaking. This was the apostle's view of the subject when he said, There are diversities of gifts, but it is the same God which worketh all in all. (1 Cor. xii. 18.) For God hath set the members every one of them in the body, as it hath pleased him. (11th verse.) And they all work by the self same spirit of God, which divideth to every man severally as he will. The apostle also sayeth, (Cor. xiii. 1:) Though I or (any other man) speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Although we have the gift of prophecy, and can understand all mysteries, and have faith, so that we could remove mountains, and have not charity, we are nothing. (See Peter iv. 11.) Therefore, if any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth ; and as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. Paul directs every one to the gift of God, and not to his writings. (See 1 Cor. vii. 17.) But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Let every man abide in the same calling wherein he was called. The apostle Paul, if he had his choice, would like to have all men to think and act just like himself ; for said he, (1 Cor. vii. 7,) I would that all men were even as I myself. But he saw that it would not be consistent with the diversity of gifts, so

he then said ; But every man hath his proper gift of God, one after this manner, and another after that. For there is no difference with God between the Jew and the Greek ; for the same Lord is over all, and is rich unto all that call upon him.

The First Month and first day of the year, 1853.—It is now about fifteen months that I have been in a very delicate state of health ; a shortness of breathing and smothering, with a soreness in my lungs, and palpitation of the heart, so that I am not able to work. I was for months so wonderfully afflicted that I seemed to have but very little interest in this world, and would have embraced the angel of death willingly, but I have always felt resigned to the will of my heavenly Father. For the last month I have felt as if my health was improving, and if it should please my heavenly Father to restore me to health again, and a dispensation of the gospel is given unto me, whatsoever my heavenly Father commands me to preach that will I preach, whether the people will hear or forbear. May thy will be done in me as in heaven ; that I may be able to give thanks unto thee, oh ! Father, Lord of heaven and earth, for the many blessings which I have received, and which it may please thee to give unto me, more than I have yet had. That I may be a partaker of the glorious light of thy Holy Spirit, and that thou may yet deliver me from the power of darkness, and the traditions of men which abound among professing Christians ; and that I may be taught in the knowledge of thy truth, by the revelation of thy Holy Spirit, independently of men or books, is the sincere desire and prayer of my heart ; even the

mystery which has been hid for ages, and from generations of carnal-minded men, but now is made manifest to thy saints; which mystery is the spirit of Christ in us, the hope of glory, the comforter, the spirit of truth, which Christ said the Father would send to those who asked him, which the earthly and carnal minds know not, because they see it not, but may I know it, because it is a living principle with me, and it will be in me.

WHO IS THE GOD YOU WORSHIP?

In your little Society of Friends at Plainfield, Fulton co., Illinois, A. said to B. Who is the God your Society worships? B. answered, The God we worship is that God whose right it is to rule the spirits and minds of all his people, which we can witness daily to visit our thoughts by spiritual influence and love. A. Do you worship more than one God? B. No, we worship the one true and living God, and him only will we serve, whose laws are the same throughout all ages, and in every place and nation, universal love and kindness to all his intelligent offspring. A. What is the nature of your God? B. Our God has but one nature, which consisteth in love, having all power, wisdom, and goodness unchangeable, to govern all his works by a spiritual and heavenly order, to the praise of his great and adorable name. A. How does your Society come to a knowledge of God? Is it by reading the Scriptures or hearing men preach? B. No; we come to a knowledge of God independent of the Scriptures, or the help of any man; although we read the Scriptures, and hear men preach, yet they have no power to give us a knowledge of God; they

only tell us what their belief is of such a being. But we come to a knowledge of him by the immediate revelation of his holy and divine spirit to our minds, and our thoughts are enamored with his presence; we feel the divinity within us, which is a greater evidence than all we can hear or read in the whole world beside, because he speaks to our highest and spiritual reason, and that is the greatest gift he hath ever given to us. It is given to us for the very purpose, that we should know him, and resemble him in the spirits of our minds, by love, justice, mercy, charity and forgiveness.

A. Is your God a vindictive being? and is he angry with the wicked every day? B. Our God is not a vindictive being; he is never angry, not even with the vilest sinner, for it is contrary to his nature; neither does he punish the wicked, but it is their own conduct that punishes them, until true repentance and amendment of life is manifest in them. Our God is kind to the unmerciful and wicked, and he visits their minds with a restraining spirit of heavenly love, in order to relieve them from that distress which they have brought on themselves by transgression. A. Is your God a respecter of persons? B. No,

our God is no sectarian, but he is the God and Father of all nations, and they are all objects of his love, tender care and regard. He never commanded his creature man to slay his fellow in any age of the world; but if he trespass against us, we are to forgive him, and overcome evil with good, for such is the way our God deals with us; giving us a portion of his own spirit, that the works which he doeth in us, we may also do to our fellow. A. Is your God a re-

specter of days, and does he require that you keep the Sabbath day more holy than the other days of the week? B. Our God made all days alike as to holiness, and he kept

them all perfect and good, and he requires of us that we keep all days alike, and worship him who made the day, and not the day which he has made, for that would be idolatry. A. Do you call the Scriptures the word of God; and are they the only rule for faith and practice? B. We do not call the Scriptures the word of God, for we believe that they were written by men; for we find that Christ and the apostles direct us to the gift, or word of God, in ourselves, and to his eternal word which is ever near us, and will be in us whenever we seek it. This holy word is not to be heard with our outward ears, for our God speaks to our minds, and to the reasoning powers which he has given us. This we call the word of God, and not the Scriptures. We do not take them as our only rule of faith and practice, for that would be making an idol of them, and we think they are not to be worshipped; but we take the revelation of God's spirit to be the only rule for our faith and practice in all matters of religion, and a knowledge of God and his holy and divine nature, his over-ruling power, and his dealings with his creature man. A. Is it in the power of a minister in your Church to give the people who hear him preach, a knowledge of God? B. No; it is God only that can give us a knowledge of himself. When we seek to become acquainted with him more than any outward or earthly enjoyment, we find him within us mingling in our thoughts, and calling every imagination of the mind to judgment, where it is to be tried by the full and free exercise of our spiritual reasoning, which is the witness of a divine truth, a greater evidence than all the world without us. For our God hath made us rational beings like himself, and he always speaks to our reason, and inspires us with a witness of his law and a connection with his spirit. It is our duty to honor, wor-

ship, and obey him above all things; it is a duty we owe to ourselves, to our fellow man, and to the voice of animals under our care.

A. Have you no evidence of God, only by his revelation of his spirit within you, when it is said, the heavens declare the glory of God; and the firmament showeth his handiwork? B. We know that the works of God can be seen in the heavens above, and in the earth beneath, but it is not seen with the outward eye, or the brute could see it; but it is only seen by a kindred nature, for no man can see the wisdom of God in his works, but by having something congenial in his own spirit. When we take a view of the outward creation, how it fills us with awe and admiration of the wisdom and power which sustains them. But God hath a greater work for us to observe, than the work of the outward creation, which is the working of his spirit in ourselves. We also behold the beauty and order of God, in the sun, moon, and all the starry host: but nowhere is his order more conspicuous than in a liberal intellect, a soul inspired with heavenly love, a mind in which God's spirit breathes.

THE LAW OF FAITH.

The law of faith was one of the universal laws of nature which was from the beginning of time, and still remains the same unto this day. Although it was not much spoken of in the councils of the Jews, until the days of Jesus, and the apostles became more acquainted with the divine law than most that ever lived before them. They not only had faith in a divine power, for themselves to

practice, but they have recommended it to others in more than two hundred instances. Jesus saith to the two blind men, do you believe that I am able to give you sight? They said unto him, yes, Lord. Then touched he their eyes, saying, according to your faith be it unto you, and their eyes were opened, (Matt. xi. 29.) As it is said that Abel, by faith, offered a more acceptable sacrifice than Cain, because his offerings were in pure love to his God, and he felt the reward of peace. But Cain's offerings were more because it had become a practice, and therefore he was not benefitted by it. It remains so yet, that it will be with every man according to his faith in the God he worships; that all who have faith in the wisdom, power, and goodness of God, and that they love him above all things. They will make a sacrifice of their time to go to meeting, for the sole purpose of worshipping a God of love, and they feel the reward of peace, according to their faith. But those who go only to see, and be seen, that is all they get, or expect to get. A certain woman cried unto him, saying, Have mercy on me, O Lord! and heal my daughter. Then Jesus answered, and said unto her, O woman! great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour, (Matt. xv. 28.) So it is yet with every one of us, even as we will; all who believe that they can come to a knowledge of God immediately by the revelation of his Holy Spirit to their minds, they ask it, and their souls are inspired with a true sense of his power independently of all that ever lived before them; they commune with the Holy Spirit just in proportion to their faith.

But all those who believe that all immediate revelation of the Holy Spirit is ceased, and that they have no know-

ledge of God but through the Scriptures, it is even so with them ; their knowledge is no more than according to their faith, (Matt. xiv. 25.) And in the fourth watch of the night, Jesus went unto his disciples, walking on the sea. And Peter said, Lord, if it be thou, bid me come unto thee on the water. And he said, come. It appears that Peter had some faith that he could go and meet him on the water, and accordingly he walked on the water to go to Jesus. But when he saw the wind and sea boisterous, he was afraid, and his faith failed, and he began to sink, but immediately Jesus caught him and said unto him, O thou of little faith, wherefore didst thou doubt ? So it was with Peter according to his faith ; when he believed he walked on the water ; but as soon as he doubted, he sunk. It remains to be so with the professors of religion at the present day ; all who believe it is not necessary for them to search for themselves, nor to try the spirits which speak to them, to know the truth and be free, or any thing but what is told them ; thus it is with them according to their faith, and if it is founded altogether on the hearing of the ear, it is a dead faith, having no living witness within them. But we are not willing to believe a divine truth because it is told us by our fellow, or because we have found it in some good book ; but we believe a divine truth, because our minds are inspired with power to try the spirits by a free and full exercise of our fullest reason, and by so doing we have a living witness in ourselves, which is worth more than all the dead witnesses in the whole world, and it will be with us according to our living faith, (Matt. xxi. 21.) Jesus saith unto them. If ye have faith, and doubt not, ye shall say unto this mountain, be thou removed, and it shall be done. It remains

a truth. When men are placed under the control of our fellow man in matters of religion, they are in his way; he cannot have the liberty to think or act for himself without the consent of those who have placed themselves over him, and so they always stand before him as a mountain, and if he thinks it is all right, it will always remain so, as long as he liveth. But if he has faith to believe that God will reveal the truth in him independent of all men, as he did in Jesus, then these mountains shall skip like rams, and all the little hills like lambs, from before us, and we shall know the truth which shall set us free. And we are no more under the control of mortal man, but have committed ourselves into the hands of a merciful God, and it will be with us according to our faith, (Heb. vi. 2.) For unto us was the gospel preached, as well as unto them: but the word which was preached did not profit them, because it was not received in faith by those who heard it. It is often the case at the present day; when Christ, the great minister of ministers, and teacher of teachers, preaches the everlasting gospel to our minds and spirits; but if we have no faith in the revelation of his will to us, it will pass away as a dream, or a mere vision of the night, for our greatest outward evidence is in the hearing of the ear, and the sight of the eye, and so it will be with us according to our faith. But if we are acquainted with the teachings of Christ, it is the greatest evidence we can ever arrive at, for it will show us our duty to God, to man, and to ourselves, and the words which he speaks to us in secret, we are empowered to declare boldly before men. It teaches the spirit of love; it is always mild and gentle, and is the supreme judge of all our thoughts; it casteth out all fear, and fills our souls with universal peace with all men, (1 Cor. iv. 2.)

Moreover, it is required in stewards, that a man be found faithful. (But I am not a servant to men, for I have but one master, and that is Christ.) 3. But with me it is a very small thing that I should be judged of you, or of man's judgment, but he that judgeth me is the Lord.

THE NATURE OF MAN.

Man has two natures; a heavenly, and an earthly nature. We see that a man who has always lived in his first and earthly nature, only bears the image of the earthly, both in his body of flesh and in the spirit which he manifests towards his fellow; he is naturally selfish, and loves himself more than the God which created him; his law is an outward one, and his worship consisteth in the performance of some outward ceremony or ordinance of men. He thinks his greatest duty is to get earthly things, and provide food and raiment for himself and family, and when he meets with anything that insults him, it is his nature to retaliate, and seek revenge on all that oppose him. He is ready to persecute every one who does not think and do just like himself; in short, he in his first birth or nature, is born for trouble, and it is said he is prone to evil as the sparks fly upward.

But we see that a man who is ruled by his spiritual and heavenly nature, not only bears the image of man in his body of flesh, but he bears the image of God his Creator in his spirit, which he manifesteth towards all men. His heavenly nature is Christ within, the power of God, and the wisdom of God, which is to rule over his earthly nature, and keep it all in due subjection to the divine will. The law which is to govern him, is a spiritual and inward one, a divine power which works by love, and it is now his

greatest desire to seek an acquaintance with God, a knowledge of his will, and our connection with him in spirit. Our worship is performed in spirit, with a heavenly flow of love to him who alone is worthy of all worship, honor, and praise. And when he meets with those that would insult him, his nature is to forgive them, and overcome evil with good. His desire is, to be a sinner's friend, and not his enemy; he looks on a transgressor with pity and restoring love; he often feels sympathy and fellow-feeling for the distressed; and he bears with the infirmities of the weak, and so fulfils the natural law of God.

All such as are governed by their heavenly nature, feel that peace which Christ giveth to those who seek him; and that unbounded love which surpasseth the understanding of the earthly mind, for it is of God. And they have a knowledge of the truth as it was in Jesus, by a free and full teaching of his spirit, who teacheth his people himself, and they become able ministers; not of the letter, but of the spirit, for freely have they been taught it by the revelation of the divine will, and freely they minister the same. True gospel ministers are only as ministers in the hands of God, through which his holy and divine spirit breathes, for the words they speak are not of themselves, but it is the Father speaking to them.

But every man that lives entirely under the control of the Holy Spirit, is not born for trouble, but for peace and joy in the Holy Spirit. He is not prone to evil as the sparks fly upwards, but it is as natural for him to do good as it was for Jesus. He is not governed by the sayings of men of old time, but God's word is in his heart and mouth every day; he is not under the control of his fellows, or of creeds and carnal ordinances of men, but he is under the

divine influence of Christ, his heavenly nature. He is not passive to the judgment of earthly-minded men, but he whose right it is to judge him, is the Lord. Neither does he exercise authority and dominion over his fellow, as the earthly nature of man does, for Jesus forbids it. He has no wish or desire to punish a transgressor, but his nature is to forgive and relieve him of the distress he has brought on himself. He has no disposition to accuse and cast down man in his first and earthly nature, but he delights to encourage all men, and enliven this spirit and raise the dignity of the human race above all error and imperfection. He rejoices when he can feel God working in him, that he may adopt the language of Jesus, "My Father worketh hitherto, and I work." He is not willing to believe the testimony of men or books which are in direct violation of the voice of God within himself. He is always bound to believe according to the greatest evidence he has, and as it is the Father which speaketh in him, he hath the greatest witness in his own mind concerning the things of God. He believes that God is, in his nature, wisdom, power and perfect goodness, and it is impossible for him to commit evil, for no kingdom divided against itself can stand. The testimony of the Lord's servants is not from the sayings of others in past ages, but they are now living and experimental witnesses of the truths which they declare; as Jesus was, when he said, "Verily I say unto you, we speak the things which we do know, and testify to that which we have seen." So all the Lord's servants in the present day should be eye-witnesses of the truths they preach to others. As the wisdom of Jesus was continually increasing by the teachings of the Father, so it should be with all the Lord's children at the present time; and Jesus believed the voice of God that was spoken to his

mind, was a greater witness to him than the testimony of all the men in the whole world besides. And it remains a truth, that all men of whatsoever name or sect, who are strictly obedient to the law of God in their own hearts, have the greatest witness in themselves.

ADVICE TO FRIENDS.

Amongst the many blessings which we have received of our Heavenly Father, there is none greater than the gift of the Holy Spirit ; for what could he possibly have given to us, more precious than a portion of himself, that should be in us as a rule, a governing principle which always works by love, that we may know an advancement in the truth, and in a knowledge of God. And may we often implore him whose glory we seek, to inspire our minds with a true sense of our duty to speak in assemblies, that it may be done in harmony with the universal laws of God, with a pure zeal and unfeigned charity ; for if we keep those laws which he has placed within us, it will be as natural for us to do good as it was for Jesus ; and we would have no desire to exercise authority over our fellow beings, for that would be contrary to the divine nature. We would have no disposition to punish them for a little transgression, but our nature would be to forgive and relieve them of the distress they have brought on themselves, and we would use means of encouragement to strengthen the weak and raise the dignity of the human soul, if possible, above all error and imperfection. We would always rejoice when we could feel the spirit of God working in us, that we might be able to adopt the language of Jesus, " My Father worketh hitherto, and I work." For we can come to a knowledge of the truth, independent of each other, or of the wisdom of this world

but it is only by a free and full teaching of His spirit who teacheth his people himself, and then we will become able ministers, not of the letter, but of the spirit; for freely are we taught it by his spirit within us, and freely we will minister the same to each other, that we may be as instruments in the hands of God, through which his spirit breathes peace on earth and good will to men. He is a being of perfect order, and all his laws are unchangeable; he has never transgressed or violated one of them in any age of the world, but they have remained the same from the beginning of time. And as we are found advancing in the wisdom and knowledge of the truth, so we will be seen walking more and more in that heavenly order which will harmonize us together in the unity of the one spirit.

LETTERS.

TO JAMES BELLANGEE.

Philadelphia, 6th mo. 13th, 1852.

DEAR BROTHER,—It is a long time since I have had an opportunity to write to thee, so I shall try to embrace this. I often think of the time when we last parted, a time I never can forget ; it seemed as if I took my last look of thee forever ; my eyes filled with tears whenever I would think of it, and if it is to be so, we must resign ; but most gladly could I wish it to be otherwise, and that thou couldst visit us once more. It seems hard that we are so far separated that we can neither see nor converse with each other any more. Then let us prepare for another and a better world, for our stay here is short and uncertain. This world is a scene of tribulation and sorrow ; we have many trials and afflictions here, enough to wean us from all earthly things, and set our hearts and affections on things above, that will go with us beyond time, that we may seek to lay up for ourselves treasures in heaven, where nothing can corrupt or destroy. And O that we may have our accounts in readiness against the day of judgment, that our works may go beforehand to judgment ; have everything settled and made straight, to be at peace with all mortals, to feel that we can love our enemies, and pray for them that hate

us and despitefully use us. But this no mortal man can come at of his own accord and understanding, but as he is empowered with strength from above ; and when we can feel this, then are we fit for the kingdom of heaven, if we have the witness that all our sins are forgiven, as we forgive our debtors, and then we have nothing to fear when we are called to give an account of our stewardship here. O how I crave this for myself, more than any situation on earth, to divest myself of all that appertains to nature, and be wholly what the divine will would have me be, but I find it a very hard matter to obtain a state that we can never come at in our own wills, but only by true humiliation and abasement of spirit, willing to give up all for the kingdom of heaven's sake. Though sometimes I have been permitted to feel a little of this state, but how very short do I often feel myself of this heavenly humiliation and blessedness. True is that saying, he that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

O my dear brother, if I see thee no more in this world, my prayer is for thy everlasting happiness, and that thou mayest be enabled to partake of the joys that flow from the foundation of light and life, and be united with that kingdom where all is blessedness and peace. I find I am still growing older every year, and that I cannot calculate on a great many years longer ; my strength of body gives way, and I find I am coming on the list of old age, with its many infirmities. I am now sixty-six years old, but my greatest wish and desire is that I may only be ready when the time arrives for my departure hence, that I may meet it with joy and rejoicing of soul, and have nothing to do but to die.

HANNAH B. SMITH.

Pleasantville, 8th mo. 23d, 1852.

DEAR BROTHER AND SISTER,—I received your very kind and acceptable letter of Sixth month last. Sister speaks of our parting which took place in time of health, but as we are aware that all friends and relations must part, either in life or death, we should not allow it to abate our spiritual and heavenly love towards one another, for that should be with us both in the world that now is, and in that which is to come. For God is love, and we find that John, a servant of God and a beloved disciple of Jesus, informs the brethren, saying, Now are we the sons of God, but it doth not yet appear what we shall be : But this we know, that when he shall appear (in us, to rule over all our thoughts, words and actions) we shall be like him, (for in this meek and humble situation, he is pleased to reveal himself to our highest and spiritual reasoning,) then we can see him as he is ; and every man or woman that hath this hope in Christ, let them purify themselves even as he is pure. We can and often do witness the truth of that saying of our blessed Saviour, when he told his disciples that in this world they should have tribulation, but in his holy and divine spirit they should have peace. This is a truth ; and we cannot have everlasting peace in anything else. We have afflictions of body, it is true, and perhaps it is all right, that we may not place our affections on any of the things of this world that are to perish, and come to nothing.

I think it is good for us to bring all our deeds to the light of truth, every day, and let them all go to judgment beforehand ; as the apostle saith : It is a very small thing that I should be judged of man's judgment, but he that judgeth me is the Lord. It is not my place to get on the judgment seat and judge others, for we will all stand or

fall before our own master, and no man can save his brother, or give to God a ransom for him. Though Noah, Job and Daniel were here, they could not save the soul of a son or daughter, they could only work out their own salvation, as every one of us has to do in the present day, by the spirit of God working in us; who will fit and prepare our souls for his Holy Kingdom, where all the spirits of just men are made perfect, and saints and angels are governed by the law of love; for God is love.

Dear sister, thou sayest thy greatest desire is to be ready for a departure from this life, and have nothing to do but to die. This is also my greatest wish, and the sincere prayer of my heart is, that I may acquaint myself with my heavenly Father, and know his holy and divine will concerning me, that I may do all he requires of me, so that when time here shall be to me no more, I may be like unto them who are waiting for the coming of their Lord, and can render up a just account, somewhat like our great and holy pattern did, saying, I have finished the work that thou gavest me to do. I have glorified thee on the earth, therefore, O Father, glorify thou me with thy own self. For that is the glory I seek, the spirit of him that raised up Jesus from the dead, that he may also quicken and enliven every sensation of a heavenly spirit in me, that I may more and more resemble our Father which is in heaven, in love, justice and mercy, holy charity and forgiveness. Jesus saith his people are known by their fruits, and that is the way I know Friends; it is by their fruits of love and kindness, not only to their friends, but to all men of every sect, place and nation, for our heavenly Father has placed his children all on the earth, and he is no respecter of persons.

I would be very glad to see brothers Aaron and Thomas out here, and I would like to see all our dear brothers and sisters once more, but I do not expect to see all again, and I feel quite passive to the divine will in that, for surely the Judge of all the earth will do right. My greatest desire is that I may do all that is required of me; then I shall have nothing to do but to die. So in tender affection and brotherly love, I bid you all farewell. Rebecca and the children join me in the bonds of Christian love, and I remain your affectionate brother, JAMES BELLANGEE.

Ipava, 6th mo. 12th, 1853.

DEAR BROTHER,—Thy very acceptable letter of 5th month last, came duly to hand, and on reading it over I found many things in which I was interested, particularly the account of your quiet and satisfactory Yearly Meeting, and that brother Evi had recovered his health; also that sister Margery was living with Evi and Hannah, and that brother Isaac and family had entertained you all kindly, for this is his Christian nature to do so. I would have been glad to have been there and partaken of his kindness with you.

Thee says thee has done nothing with my writings yet; thee is a little afraid that some persons may charge me with denying the Scriptures, but that is the least of my concern, for I believe it is the will of my heavenly Father that I should bear witness to the truth as he has revealed it to me. He has and does reveal himself to be an unchangeable being, a God of love, justice, and mercy.

There is no person accountable for my faith but myself, and I am entirely willing to have it published to the world. I am well aware that many literal Friends will

condemn it, because it does not correspond with the old traditions; but never mind that; they cannot hurt me by all they can say, for I think the truth will set us free. When I read anything in any book, new or old, I take the apostle's advice, not to believe every spirit, but to try the spirits and see if they be of God. I have never found any book yet that I thought to be too good and holy to be tried or examined; and all that I find that corresponds with the witness I have of God, I am bound to believe it; and all those things which I find in any book, that are in direct violation of the witness with which my spirit is inspired, I am in duty bound to the God of my life to disbelieve it, and bear a testimony against it.

Rebecca and the family join me in much love to thee and thine, and I remain thy affectionate brother,

JAMES BELLANGEE.

TO JAMES BELLANGEE.

Bordentown, 9th mo. 7th, 1853.

DEAR BROTHER,—I received thy very acceptable letter in five days after it was mailed. Brother Isaac came up for sister Margery to return with him to the city, stating that sister Hannah was very unwell with a complaint at, or near the heart, and the doctors gave but little hope of her recovery. I went down to see her, and found her very weak, but somewhat better than she had been. She appeared to be in a sweet frame of mind, and said she felt nothing but love for every body; she never had experienced so clear a prospect of happiness before, and could not have believed it possible that death could be made so easy—not a cloud in the way.

“The servant of the Lord will not strive nor cry, neither will his voice be heard in the street. A bruised reed he will not break, nor quench the smoking flax, until he bring forth judgment unto victory.” Now I believe if thee and thy dear friends seek the Lord for counsel, he will prepare a way for you, “a path that no fowl knoweth, the vulture’s eye hath not seen it, the lion’s whelp hath not trodden therein, nor the fierce lion passed thereby.” But the Redeemed shall walk therein, and it shall be to them as a place of broad rivers, where no galley with oars (propelled by human strength,) nor gallant ship, (that can furl her sails to suit any wind that blows) shall pass thereby. But each one must be willing to abide in his own little bark, and patiently wait until the breath of heaven swells the sail, or all our toil is lost.

We know it is written, they that wait on the Lord, shall renew their strength, and that it may be our daily concern is the sincere desire of my heart. Then we will witness a growth in the truth, that will enable us to go forth conquering and to conquer all our soul’s enemies, by the sword of the spirit, or word of God, which is quick and powerful, sharper than any two-edged sword, to the dividing of soul and spirit, the joints and the marrow, and is a discerner of the thoughts and intents of the heart. I unite with thee in cultivating the spirit of love and forgiveness, as the best fruit of righteousness. Jesus told his followers, “Except ye forgive men their trespasses, neither will your heavenly Father forgive you.” The prophet speaking of the Messiah, saith, “In his love and in his pity, he redeemed them, and bare them, and carried them all the days of old;” so it remains to the present time; no power can turn a sinner from the error of his ways but love, for God

is love, and they that dwell in him, dwell in love and he in them. Love is the fulfilling of the law ; for where love is, tale-bearing and strife must cease. A certain writer observed, " he that does the best his circumstances allows, does well, acts nobly ; angels could do no more." I believe it to be a truth ; nothing is required of us by the Almighty, that is out of our power to perform, therefore let us all try to do the best we can and a way will be made for us.

Thy writings are being perused by some of our friends, and I think most likely I shall have them published before long. If thee has anything more to add, please forward it when prepared. I know there are very different views among Friends, about the Scriptures ; some will unite with thee in thy explanations of them, others will not ; as they do about John Jackson's work on Peace and War. But never mind, for all that is on the right foundation will stand all the storms and tempests that ever blowed ; but that which is not, will fall. I wish to be very careful not to move, while the cloud rests upon the tabernacle, but be in readiness to go forward, when it may be lifted up ; as the Light is the only guide we can follow with safety. Even though it may lead us through the sea, the mountains, and the wilderness ; yet if we keep close to it, all the serpents and venomous beasts will flee from us ; and as we dwell in the " Light, as Christ is in the Light, we shall have fellowship one with another, and the blood, or life of Christ, will cleanse us from all sin." That this may be our happy experience, is the sincere desire of thy affectionate brother,

AARON BULLANGEE.

Ipava, 10th month 15th, 1853.

DEAR BROTHER,—Thy very acceptable letter of the Ninth month last, came duly to hand. I am much pleased in hearing from you, as well as all the rest of our dear brothers and sisters.

I have had many an hour's silent and serious meditation, both by day and by night, in order that I might know the truth and be free. I have tried very hard, for many years, to serve two masters, who in some measure differ from each other. I always had a wish to worship, honor, and obey the God of my salvation above all other considerations; I also loved society, and the praise and applause of those who were standing high in society, and so it has kept me back from giving my honest sentiments, many a time, for fear I would become very unpopular. So in my lonely prayers and silent meditations, I have come to this conclusion: that God, who is immoveable, and unchangeable in all his laws, shall be my standard, and the revelation of his spirit to my spirit is the only rule for my faith and practice. Then I take my position at once, that God is good and perfect in his nature, that his laws are unchangeable, and they are always the same, universally true, both for the order and government of all the planetary host. And the law which he has placed in our thoughts and minds, is such as was given to Jesus, which enabled him to go about doing good, in the beautiful order which our heavenly Father hath always put in practice, for the safe and unerring government of his beloved children in all ages of the world, and it is a law of love like himself. We cannot believe that God has ever broken the great and good order, which he hath established for his creature man,

neither can we believe that he ever gave liberty to man, to break it and form another.

We must have a standard to go by, which is a manifestation of God's spirit that he has placed within us, that we may form a perfect judgment like that of our Author, entirely independent of each other, or of all men that ever lived before us, as respects true religion, a belief in God, and our duty towards each other as brethren. In order that we may come to a perfect knowledge of the truth as it was in Jesus, let us look for the laws of God within ourselves as he did, and it will lead us and guide us more and more into the divine nature; for in these last days he teacheth his people himself, even all those who seek to be taught by the revelation of his spirit. It is my full belief that God is as willing now to reveal his holy and divine truths to every seeking soul, as he was to Moses and the prophets, Christ and the apostles. I cannot see any advantage that one of them had, more than we can have. We can all be taught by the great teacher of teachers, and minister of ministers, and in as high a school as ever they were taught in.

When any amongst us lack wisdom, we will retire to the secret chambers of our own hearts, where God alone will be our true teacher, where the mind will sometimes be caught up into new truths, which appear wise above what has been written. Therefore these new openings on our minds seem as if they were words not lawful to be uttered because they are new and unpopular with men. As respects our religious duty to our Creator and our fellow-man, that only belongs to us and our God, and man has no right to pass judgment on another, for things which he has not known himself; as the apostle saith, Let no man judge

you in meat or in drink, or in respect to any holy day or sabbath. For it would be a very light thing that I should be judged of you, or of any man's judgment, but he whose right it is to judge me, is the Lord.

Tenth month 19th. I would not think it strange if this should be my last letter, so in the feelings of brotherly affection and love, I bid you all, my brothers and sisters, farewell, and I am your affectionate brother,

JAMES BELLANGEE.









